

MISSIONARIES AND THE TREATIES

The Chinese Recorder and Missionary Journal.

VOL. XXXIX.

DECEMBER, 1908.

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CONTENTS.

	PAGE
Editorial Comment ...	649
The Sanctuary ...	656
Contributed Articles:	
Treaty Protection to Christian Missions in China ...	657
The Missionary and His Relation to the Treaties ...	671
Missionaries as Amenable to Chinese Law ...	676
The Christian Apologetic for China ...	680
In Memoriam:—	
Their Imperial Majesties The Emperor and Empress Dowager of China ...	691
A Tribute to Dr. Mateer ...	694
Rev. Garden Blaikie, M.A., with portrait ...	696
Mrs. H. W. Oldham ...	697
Evangelical Alliance: Topics for Week of Prayer ...	598
Correspondence ...	701
Can Missionaries Speak the Language?—Literature: Wén-li or Mandarin.—"After Eight Days."—The Church of Christ and the Baptists.—Singapore Y. W. C. A.	
Our Book Table ...	704
Missionary News ...	709
The Mouth ...	711
Missionary Journal ...	712

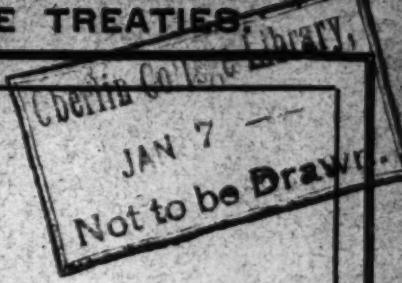
ILLUSTRATIONS.

The Imperial Throne of China ...	Frontispiece.
Boys' Boarding-school, American Presbyterian Mission, Siangtan, China ...	Page 680.

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Valentine's Meat-Juice.

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and the Army and Navy of the United States.

SOOCHOW HOSPITAL, SOOCHOW, CHINA, February 25th, 1885.

I have used Valentine's Meat-Juice with most gratifying results in several cases.

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WALTER R. LAMBUTH,
Surgeon-in-Charge, Soochow Hospital.

TESTIMONIALS.

New York.

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VALENTINE'S
MEAT-JUICE daily,
and like it better
than any prepara-
tion of the sort I
have ever used.—J.
MARION SIMS, M.D.

GEORGE H. EL-
LIOTT, M.R.C.S.,
in the *British Medi-
cal Journal*, De-
cember 15th, 1883,
“I would advise
every country prac-
titioner to always
carry in obstetric
cases a bottle of
VALENTINE'S MEAT-
JUICE.”

Washington, D.C.

I have used large-
ly VALENTINE'S
MEAT-JUICE and
consider it the best



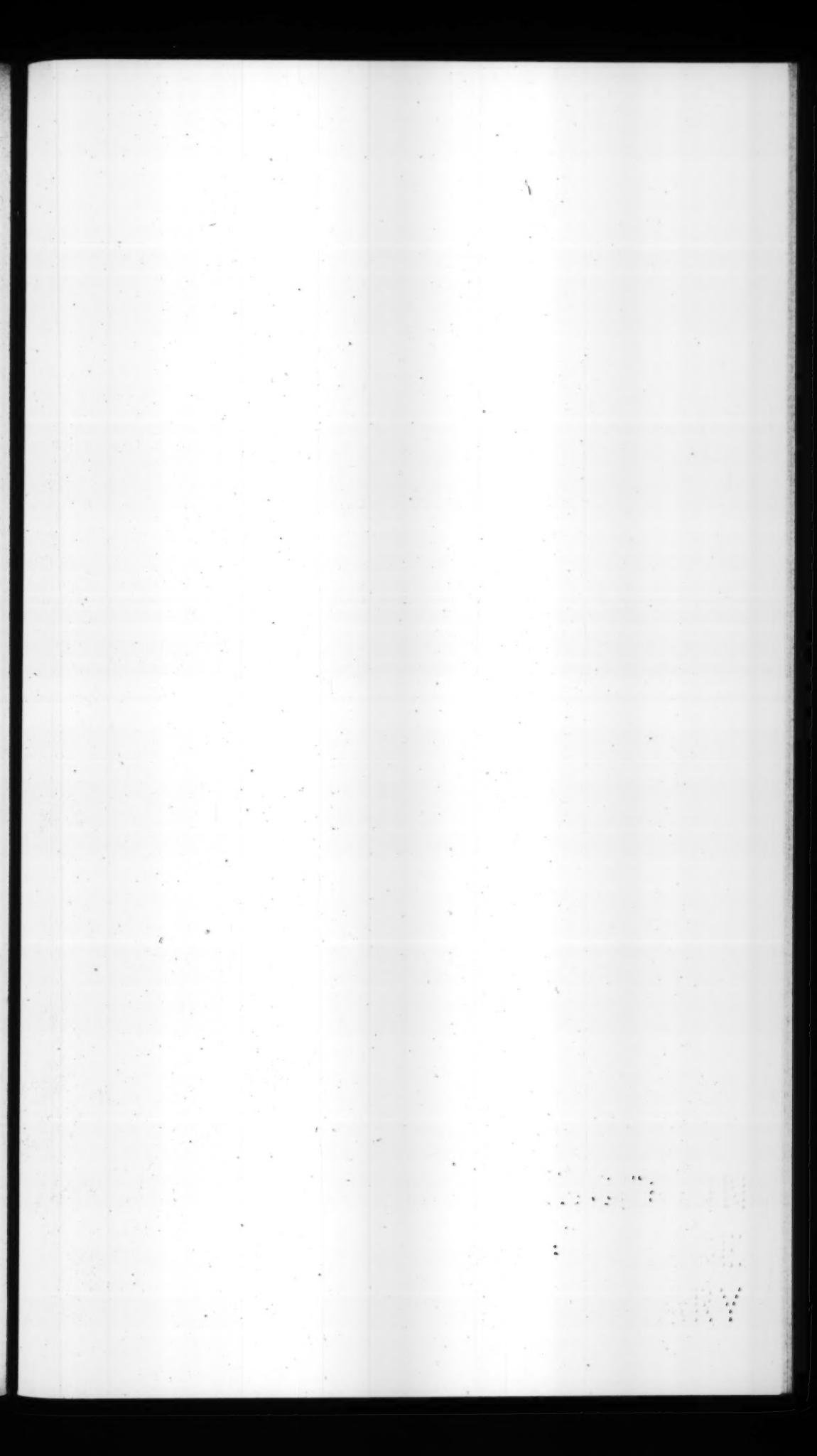
of these (meat) preparations. It was used by the late lamented President Garfield, during his long illness and he derived great benefit from its use.—
ROBERT REYBURN,
M.D.

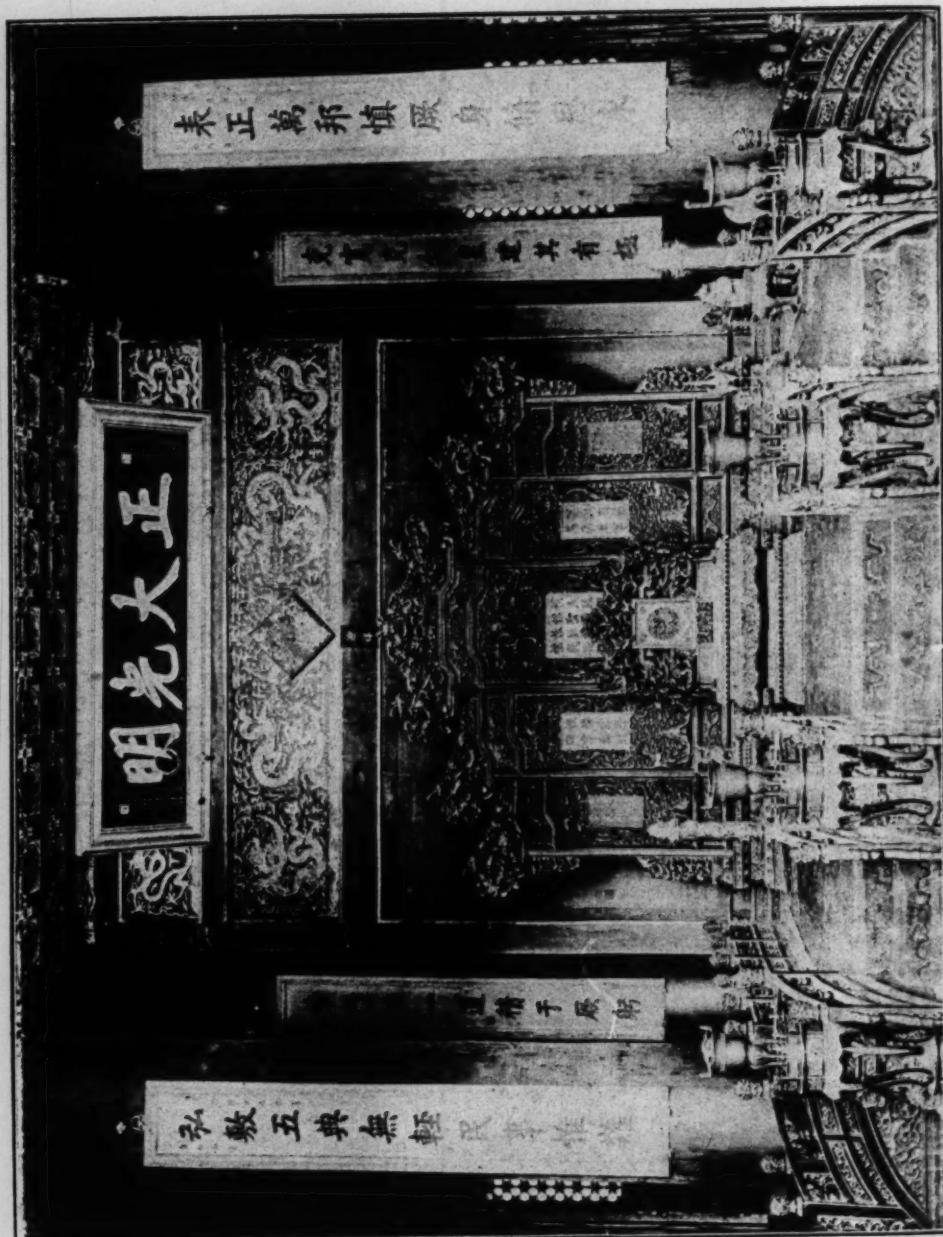
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INTERNATIONAL EXHIBITION. 1876.

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—“For excellence of the method of its preparation, whereby it more nearly represents fresh meat than any other extract of meat, its freedom from disagreeable taste, its fitness for immediate absorption, and the perfection in which it retains its good qualities in warm climates.”





WU JIANG CHU
HUANG HUANG
YUAN YUAN

THE CHINESE RECORDER AND MISSIONARY JOURNAL

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VOL. XXXIX

DECEMBER, 1908

NO. 12

Editorial

THIS month we have to record the almost simultaneous deaths of the Empress-Dowager and the Emperor of China.

The Imperial Deaths. The sudden removal of these rulers is fraught with more pregnant possibilities for good or evil than any political event which has occurred in the Empire since the end of the Taiping rebellion in the fifties, including the opening up of Peking to diplomatic intercourse in 1860 and its occupation by foreign troops after the Boxer rising in 1900. The late Empress-Dowager was one of the most capable and astute rulers that ever reigned, guiding the vessel of state through devious and dangerous ways with a skill which it would be difficult to match. It would scarcely be possible to praise her power of statecraft too highly.

The name of the late Emperor will always be connected with the series of far reaching reforms he inaugurated eleven years ago; reforms greater than any this Empire has seen since the days of Tsin Shi-huang, 2,000 years ago. Though the reforms thus promulgated did not eventuate there was set an ideal of progressive attainment before this country which may never be forgotton or ignored. Upon the noble ambition for his country's welfare of this enlightened, though unfortunately weak, ruler the light of history is bound to shed an increasing lustre. The closing years of his life have been those of a living martyrdom for the cause of progress. When the harvest of the seed he sowed is reaped in years soon to come there will be multitudes rising up to bless the memory of his name.

The Moral of the Situation. IF any evidence were required of the necessity that exists in China for the work of the Christian Gospel, it has been surely given by the floods of rumour which have been circulating throughout this Empire concerning the recent course of events in the palaces of Peking. It is not our intention to enumerate these; every missionary who has moved among the Chinese and kept his ears open must have heard them *ad nauseam*. That in this 20th century, in a land possessing many of the attributes of a high civilization, there should be such a wide-spread belief in the use of the poisoned cup and the dagger in the high places of the land, speaks itself sufficiently of the need of this people for the saving knowledge of the truth in Jesus Christ. A consideration of the circumstances, which are supposed by many to have attended the events of the past month, may be commended to those who consider that ethically China is well enough off with the teaching she has already and that missionaries are piling Pelion upon Ossa in bringing the Gospel of Christ to a people so enlightened as the Chinese. It may be suggested that a system of ethics which results in a conception of government so far removed from the highest order of moral welfare as the suspicions of the Chinese about their rulers reveals, lends colour to the claim that until the Gospel we preach has done its work in removing suspicion from the minds of the people, there can be here no stable government because there can be no mutual trust between rulers and people.

* * *

Some Needed Palace Reforms. THE advent of Prince Chun to Imperial power as regent of the Empire will be hailed with hopeful anticipation by all who desire to see the cause of moderate reform progress throughout the land. While

China is concentrating a great deal of its attention upon the things that lead to material welfare and is devising schemes for the development of the material resources of the country through the opening of mines and the building of railways and the like, it is to be hoped that her leaders will not fail to remember that unless, *pari passu*, reforms are in hand for the moral renovation of the Empire her material prosperity can be but a flash in the pan. We trust that the attention of the new rulers of China will be turned speedily to such open sores as are evidenced in the existence of an Imperial harem with its degrading system of concubinage and its concomitant

evil of attendant eunuchs. No one can read the history of China without realising how degrading a source of weakness these things have been to the Empire and how many sordid intrigues and murders and unmentionable crimes have centered about these discreditable institutions. China may be reminded at the present time that to give evidence of civilization something other and better is needed than the reform of the army or the development of resources. The Christian church should pray as it never has before that the new régime in Peking may turn the attention of the government to some of the evils that are lying at its very door; and Prince Chun and the infant Emperor may be assured that nothing would so help in raising the standard of national life, or enable later generations of this people to speak of their administration with praise, as such a reform of morals as is here suggested.

* * *

WHEN the hundred days of general mourning are over the question of what is to be done with the queue is certain to revive.

Other Inevitable Questions. That its days are as surely numbered as those of elongated finger nails is clear. Not long ago it is reported that the chief eunuch cautiously approached Her Majesty the late Empress-Dowager with a suggestion for the disposal of this encumbrance, but received the curt reply, 'Wait till I am dead'. There are many who would lament the passing of this picturesque appendage, but when utility demands, the picturesque must go. Young China is certainly looking forward to this as one of the early reforms.

Many will be wondering whether the price that has for so long been set on the head of Kang Yu-wei is still to hold, or whether an act of pardon and a period of toleration may not recall from banishment this leader among Chinese scholars and reformers. If China at this time would learn from Japan the worth of an enlightened policy of genuine toleration, religious and political, how many apparently deep-rooted national troubles would disappear from the list! At any time in the last generation China might, by a judicious act of religious toleration, have solved the difficulty raised by the presence and work of the missionary and have taken out the sting arising from the political claims of the Roman church. We trust that this issue of the RECORDER may serve to draw attention to a possible solution of many pressing missionary troubles.

WE are glad to be able to present for the consideration of our readers in this number a discussion of the topics which **The Missionary and the Treaties.** range themselves round the missionary as a foreign subject resident in China and his relation to the treaties. The conditions of life and work which are imposed upon us here are so unique that there is very little in the way of precedent which can be considered as bearing directly on the subject and the fact that the missionary is bound to his own nation by claims of citizenship, which he may not, if he would, over-ride, brings into the missionary situation a participation in international politics which, with the best intentions in the world, may not be avoided.

The question, then, which lies before the missionary is how to act under the pressure of this anomalous situation in such a manner as shall best conserve the interests of the work he stands for, avoid political complications and magnify the Gospel he comes to preach. That full consideration should be given to such a subject, and the issues it presents, needs no argument. By an intelligent understanding of what his presence and work in China involve, and a knowledge of the history of the events which have led up to the present situation, many difficulties may be avoided. Without this knowledge much of the sympathy which comes from the ability to put oneself in the other man's place must be missed.

* * *

WE remember on one occasion hearing the late Dr. Mateer remark that he believed if the Christian message could have been brought to China without any **The Disabilities of the Foreign Missionary.** suspicion of foreign implication and preached by Chinese lips, the conversion of China would have been very speedily accomplished.

There can be little doubt in the mind of any one who reviews the history of the church in China and its apparent connection with foreign aggression in this land that the Chinese have genuinely feared lest in giving any form of consideration to the missionary and his converts, they were thereby encouraging the growth of a hostile Imperium in imperio. Any action therefore which the missionary body, as a whole, can take to alleviate this suspicion and to bring home to the Chinese the knowledge that the missionary seeks nothing for himself and that all his effort is directed towards the integrity and stability

of this Empire, should be made use of, though the missionary lose some slight privileges in the process.

We heartily commend the advice of Dr. Gilbert Reid in connection with the question of the abolition of extra-territoriality. Missionaries must show themselves ready for this as soon as ever China is qualified by merit to demand it and should use their influence for its accomplishment. We shall best assist this cause by promoting, as far as we are able, the reform of the administration of justice and the growth of a good understanding between China and the powers of the West. Above all we must, in the interests of our people, lead the officials to an understanding of the essential citizenship and patriotism of our Christians. When her justice is even-handed and her law is set in righteousness, many of the chief troubles experienced by China in the realm of international politics, must disappear.

* * *

THE increasing willingness of the Chinese government to send students abroad for study is a factor in the coming and

The Church and Foreign Educated Students. present conditions of Chinese life which the church in China must not neglect. It should serve to renew attention to the question of

what part in the constitution of missionary enterprise this Western educated class is to take, whether much or none. For in practice it seems that the missionary body generally has come very near to the dangerous position of shutting the door of service upon this class of men altogether. It is a matter of common lament that though a majority of the students of the past generation who have studied in foreign countries were first trained in mission schools and colleges and start their academic careers abroad with something more than a bias towards the service of the Christian church, they do not choose a missionary career on their return to this land. All manner of reasons are adduced in explanation of this sad fact of experience; we doubt if the chief reason has been sufficiently considered. As a general rule can it be fairly said that a ministerial career is open to these young men? Has the practical problem of their status and the terms of their relationship to the foreign missionary and the Home Boards yet been frankly met and the conclusions stated? Missionary polity in China seems to have evaded the discussion of the possibility of increasing both the force and equipment of the enterprise by finding a place in the constitution of the church for specially

qualified and foreign educated Chinese who may desire the work of the ministry. As conditions stand at present it is next to impossible to urge upon Chinese who are graduates of Western colleges and universities the claims of the Christian ministry. Their acceptance of such a claim would embarrass the churches they desired to serve more than a little. This is not altogether as it should be. None can watch the continual progress of our brightest and best students into official and commercial life without the deepest regret for the loss the Church of Christ in China is constantly, and sometimes unnecessarily, sustaining.

* * *

ONE of the greatest dangers to which writers on China, and especially mission work in China, are exposed is that of

Hasty Generalizations. too hasty generalization from insufficient data. Opinions are based on personal experience and

observation, both of which may be somewhat extensive, but yet not sufficient to warrant a general statement in regard to all mission work done in China. Unless one has taken time and pains to obtain the opinions and experiences of the great majority of missionaries—and in China this is no easy matter—one's opinions, however satisfactory to oneself and however true of a given locality, may be far from representing the views and practices of the missionary body as a whole.

Hence, while expressing our admiration of much that Mr. Sheppard has written in his ably expressed article, we are loth to believe that he is right when he says that "the first thing that we notice is the *iconoclastic tendency* in the preaching of our native brethren", and following with "And in this particular they are doubtless reflecting what was the chief feature in the preaching of the missionary of the last generation." The writer's experience, extending over more than a generation, does not justify so sweeping an assertion, and he believes that missionaries, generally, have dealt kindly with the mistaken notions of the people and have tried to give them light for darkness, and bread that nourishes instead of a stone. This does not necessarily imply iconoclasm, though that will doubtless soon result. There have been exceptions, and the Chinese preacher may have caught the tone from the foreign missionary, but we believe they are exceptions. We would fain think that most missionaries realize that the best and quickest way to drive out idolatry, from the land and from the heart, is by "the expulsive power of a new affection".

IN the October issue of "The East and The West" Mr. J. R. Mott outlines the plans which are being made for a World Conference of missions to be held in Edinburgh in 1910. This Conference is to be more cosmopolitan than any which have yet been held. Eight commissions are being appointed to investigate, study, consult, report and recommend regarding matters of importance and interest to the missionary propaganda. The findings of these commissions will be in the hands of all the delegates to the Conference before its sessions begin. The following is the list of eight commissions:—

1. On carrying the Gospel to the whole world.
2. On the native church and its workers.
3. On education in relation to the Christianization of national life.
4. On the missionary message in relation to non-Christian religions.
5. On the preparation of missionaries.
6. On the home base of foreign missions.
7. On the relation of missions to governments, and
8. On co-operation and the promotion of unity.

We shall hope to return in later issues of the RECORDER to a discussion of the most interesting topics raised by Mr. Mott's article.

* * *

THE Centenary Conference, on motion of Dr. Garritt, passed a resolution committing to the Evangelistic Work Committee the duty of taking "steps toward the establishment of an evangelistic association to do for those engaged in evangelistic work what the educational and medical associations are doing for the more technical sides of the work. Such an association could collect, tabulate and circulate information and arrange for occasional conferences for foreign evangelistic workers and for evangelistic campaigns and conferences." With this number of the RECORDER we are sending out, by request of the committee, an inset notifying the missionaries in China that a first meeting in accordance with this resolution is called for next April. We understand that a Constitution and Bye-Laws are to be prepared for presentation to that meeting, including the recommendations in the original resolution and also those of other resolutions which can best be carried out by such an association. The time is certainly ripe for the organized discussion of evangelistic work, and it is a matter for surprise that this association was not organized many years ago. We bespeak the interest of our readers for the proposed association.

The Sanctuary

"The effectual fervent prayer of a righteous man availeth much."—St. James v. 16.

"For where two or three are gathered together in my name, there am I in the midst of them."—St. Matt. xviii. 20.

"To pray is first of all to put the understanding in motion and to direct it upon the highest object to which it can possibly address itself—the Infinite God... Next, to pray is to put the affections in motion; it is to open the heart... Once more, to pray is to put the will in motion just as decidedly as we do when we sit down to read hard, or when we walk up a steep hill against time. Now, these three ingredients of prayer are also ingredients in all real work, whether of the brains or of the hands. The sustained effort of the intelligence and of the will must be seconded in work no less than in prayer by a movement of the affections, if work is to be really successful. A man must love his work to do it well. The difference between prayer and ordinary work is that in prayer the three ingredients are more equally balanced. Study may in time become intellectual habit, which scarcely demands any effort of will; handiwork may in time become so mechanical as to require little or no guidance from thought; each may exist in a considerable, although not in the highest, degree of excellence, without any co-operation of the affections. Not so prayer. It is always the joint act of the will and the understanding, impelled by the affections; and where either will or intelligence is wanting, prayer at once ceases to be itself, by degenerating into a barren intellectual exercise, or into a mechanical and unspiritual routine." Liddon's "Elements of Religion."

PRAY

That the Chinese who "pretend conversion for the sake of personal advantage" may find the true and living way. (P. 657.)

For all missionaries that they may have always a singleness of purpose and be preserved from "confusing their office as teachers of religion with that of representatives of a foreign power". (P. 657.)

That the treaty protection to Christian missions in China may never again be "taken advantage of by foreign

powers for the furthering of their schemes for territorial aggrandizement". (P. 657.)

That ever increasing numbers of Chinese may "hear the voice of God calling them to separate themselves from evil and to walk in the path of His commandments". (P. 662.)

That both missionaries and converts may, like St. Paul, be "ready to encounter every type of peril and even death itself in the interests of the divine message". (P. 664.)

That the missionaries, while availing themselves of the facilities furnished by the treaties, may not be led to insist upon their rights in a manner injurious to the highest interests of their work. (P. 672.)

RULES FOR A HOLY LIFE.

To love the Lord God with the whole heart, whole soul, whole strength.
Then his neighbor as himself.
To honor all men.
And what any man would not have done to him, let him not do to another.
To deny himself that he may follow Christ.
To chasten the body.
To renounce luxuries.
To love fasting.
To relieve the poor.
To clothe the naked.
To visit the sick.
To help in tribulation.
To console the afflicted.
To disengage himself from worldly affairs.
To set the love of Christ before all other things.
Not to give way to anger.
Not to bear any grudge.
Not to harbor deceit in the heart.
Not to forsake charity.
To utter truth from his heart and mouth.
Not to return evil.
Not to do injuries, and bear them patiently.
To love his enemies.
Not to curse again those who curse him, but rather to bless them.
To endure persecution for righteousness' sake.
Not to be proud.
Not given to wine.
Not glutinous.
Not addicted to sleep.
Not sluggish.
Not given to murmur.
Not a slanderer.
To commit his hope to God.
When he sees anything good in himself to attribute it to God, not to himself.
But let him always know that which is evil in his own doing, and impute it to himself.
—From St. Benedict: "The means of doing good works."

Contributed Articles

Treaty Protection to Christian Missions in China.

BY REV. D. Z. SHEFFIELD, D.D.

THE attention of the writer of this paper was especially directed to the subject in hand by a passage in the Report of a Deputation sent to China in 1907. These gentlemen wrote on the subject of treaty protection to Christian missions in China as follows (I quote only the more important passage):

"The treaties between China and Western nations gave a degree of foreign protection to Chinese converts to Christianity. This established a state of things unlike that prevailing in any other country which has been the field of foreign missionary endeavor. It is now generally conceded that this clause in the treaties was wholly unwise, and in the end has been most injurious to the progress of Christianity in China. It has thrown great temptation in the way of missionaries and of the Chinese people themselves. It has led the latter, in some cases, to pretend conversion for the sake of personal advantage. The missionary on his part has been led to confuse his office as a teacher of religion with that of the representative of a foreign political power. It has led to constant deception on the part of the Chinese and to repeated intervention on the part of missionaries between the Chinese government and its lawful subjects. It has been taken advantage of by foreign powers in the most flagrant fashion for the furthering of their schemes for territorial aggrandizement. It is a just cause of constant and increasing irritation on the part of the Chinese government and people toward the missionaries. It has caused an endeavor which should have no aim but the teaching of pure religion, to be confounded in the minds of many Chinese with the political schemes of the so-called Christian nations. It is at present by far the greatest ground of reproach in China against Christian missions."

Such a judgment from two gentlemen of wide observation, and writing in the interests of Christian mission work, deserves the serious attention of the missionaries of China, and cannot be classed with the superficial writings of certain travellers in

NOTE.—Readers of the RECORDER are reminded that the Editorial Board assumes no responsibility for the views expressed by the writers of articles published in these pages.

the Orient who see as they run and write as they see. Let us study the question in some of the important aspects in which it presents itself.

(1.) We will first inquire as to the conditions in which protection to Christian missions was introduced into the treaties negotiated between Western nations and China. While the wisdom of these treaties must be finally judged by their practical working, our estimate of the motives of the men who negotiated them must be determined in no small degree by the manner in which they faced conditions and sought to protect the rights of foreigners—and to promote the highest good of the Chinese. These treaties—English, French, Russian and American—were negotiated in 1858, but were not ratified until 1860 at the close of the second war with China. Roman Catholic mission work had already been conducted in China, without treaty protection, for two hundred and eighty years. If the history of this long period could be fully written it would reveal a painful parallel in its trials and persecutions to the Christian church in the Roman Empire during the first three centuries. Protestant mission work was scarcely fifty years old, but missionaries were multiplying in the open ports and making experimental excursions into outlying regions. Christian converts were already numbered by thousands and mission boards in Christian lands were agitating for enlargement of their work in China. Thus plenipotentiaries were called upon to give attention to the conditions in Christian lands—to the pressure from behind—as well as to the conditions in China, the opposition to Christian propagation from both mandarins and people. If no restraint was to be put upon the spirits of persecution still pervasive in China, it might be counted as certain that the dark shadows of the past would project themselves into the future and in the end involving serious political complications.

That these considerations were operative in the minds of the men entrusted with the responsibility of negotiating these treaties, is made certain by contemporary events taking place in Japan. The American treaty with Japan, negotiated by Commodore Perry in 1854, was further revised by Commissioner Harris in 1858. He was instructed by the Secretary of State, W. L. Marcy, in the following terms: "You are to do your best by all judicious means and kind influence to obtain a full toleration of the Christian religion in Japan and protection for

all missionaries and others who shall go there to propagate it." The Commissioner only partially succeeded in carrying out his instructions, since the opposition to the toleration of Christianity was too intense to be overcome. The utmost he could accomplish was to secure an article allowing Americans in Japan "the free exercise of their religion" and the right to erect suitable places of worship. But there was no intention to grant religious liberty to the Japanese people, and in the opening years of the Imperial Government, from 1868 to 1873, persecution took on a more virulent type than in the past. Six thousand Christians, it was estimated, were torn from their homes and imprisoned in distant provinces, many of them in addition suffering serious tortures, so that well nigh two thousand people perished of their hardships. To the protestation of the American Minister, Prince Iwakura replied that this was a question of internal administration which concerned Japan alone, that it was the determination of the Japanese government to resist the propagation of Christianity as they would an invading army.*

Then followed in Japan the great advance step in establishing a parliament and constitutional government. The conditions above outlined forced upon the high ministers of state the question of religious toleration, and such toleration was finally granted, against strenuous opposition, as a step that must be taken in view of existing and prospective conditions to prevent a possible religious war and serious foreign complications. We readily admit that this step was far more efficacious than foreign protection extended to the native church through the operation of treaties; but we are to remember that the social and political conditions of China and Japan were radically different. Japan was beginning to feel the stirrings of a new life which in a single generation was to place her alongside of the great progressive nations of the earth, while China was still within the clutch of the dead hand of the past, ignorant of its political, social and industrial needs, and set on continuing in its own old ways.

This, then, was the problem that confronted foreign diplomats commissioned to negotiate treaties with China. Christian missionaries were establishing themselves in China in ever increasing numbers. Converts were being gathered into the churches, in spite of the opposition of officials and people. The past record of mission work had been one of repression and

* See Gordon's *Thirty Years in Japan*, pages four and five.

persecution. If nothing were done to restrain this evil, whatever might be hoped for the distant future as to religious toleration, there was every reason to fear that in the immediate future the old virulence, possibly in increasing measure with increasing missionary activity, would continue to show itself. Was it the part of political wisdom to accept the view-point of Prince Iwakura in his reply to the American Minister that this was a question of internal administration that concerned China alone, and thus commit the missionaries and their work to the unrestrained opposition of officials and people; or rather, was it to accept the view-point of Secretary Marcy, a Christian statesman, that Christianity in its purity is a permanent good to any people, that missionary activity is an essential characteristic of modern civilization, as deserving of national protection as other forms of activity less altruistic in their ends, that it is wiser to restrain prospective evils in advance by beneficent regulations than to allow them to bring forth their matured fruits of calamity and sorrow, involving international complications of extreme danger and difficulty?

Such was the view-point of Dr. S. Wells Williams, who first proposed and drafted the article giving treaty protection to Christian missions in China. Dr. Williams related to the writer of this paper near the close of his life-work the circumstances of the incorporation of this article into the American treaty with China. The subject seemed to him of such urgency that it deprived him of a night's sleep, and in the early morning he rose and wrote the following: "The Christian religion, as professed by Protestants and Roman Catholics, includes the practice of virtue and teaches men to do as he would be done by. Persons teaching it or practicing it shall alike be entitled to the protection of the Chinese authorities, nor shall any such, peaceably pursuing their calling and not offending against law, be persecuted or interfered with." Dr. Williams believed that this article in the treaty was a wise international requirement, that this type of protection to Christian missions did not exceed the protection given to American merchants, since the privileges of trade must mean the repression of forms of obstruction that would make such privileges empty and worthless. Yet further, he believed that this article would prove beneficent in its influence upon the social and political life of China, that it would operate powerfully in restraint of the spirit of intolerance and of blind opposition to things that are essentially good, because they came from without and not through the traditional Chinese

channels. It was evident that this act among the many acts of the aged scholar, missionary, and diplomat, occupied a place of special prominence in his memory. He believed that he had wrought well for Christianity and for China in what he had done in this matter. Are we not justified in the conclusion that, considering the character of the Chinese government, the temper of the people and the status of Christian missions in China, the articles promising protection to missionaries and Christian converts were wisely conceived, and gave good promise that they would operate to preserve China from internal confusion and to prevent dangerous international complications?

(2.) To advance another step in this discussion. Treaty protection to Christian missions in China was in protection of a *natural human right to religious liberty*. This right has its full recognition among nations where Protestant Christianity has exerted a dominating influence upon the laws of government and the institutions of society. This right, though as yet far from receiving universal recognition, is a pervasive leaven in human thought, and because it is a fundamental condition to self-government and independent manhood, it is slowly overcoming the tyranny of customs and laws and institutions that stand in its way, and in no distant future is to receive recognition as a fundamental law in human life, a right that belongs to every individual, essential to the realization of the true ends of his being. If it be inquired why a right so fundamental and important has been so slow in receiving general recognition, it may be answered in part that, under the law of habit, customs and institutions slowly tend to crystallization, and multiplied human interests are concerned with their preservation and perpetuation. The young have been under the control of the old, the weak under the power of the strong, and self-interest has been dominant in human relations. Under such conditions the rights of individuals to self-direction in their life-activities necessarily meet with obstruction and repression. Yet again, it should be remembered that the world has waited for Christianity to teach men the deep meaning of religious liberty, to give them a true understanding of the value and urgency of such liberty. Men are largely unconscious of their bondage to customs and institutions by which their life-habits have been formed. It is only when new and great truths reveal themselves to men's thought and project themselves upon their

consciences that the struggle for liberty begins. It is only when men hear the voice of God calling them to separate themselves from evil, and to walk in the path of his commandments, that men dare to assert themselves against the powers that be and to boldly ask, "Whether it be right in the sight of God to hearken unto men rather than unto God?"

It is readily admitted that these treaties imposed obligations upon China which are not mutually imposed in treaties of Western nations one with another, but in our judgment of the wisdom of this action we must remember that treaties are established between nations to meet international conditions, and the relations of Western nations with China differ widely from their relations one with another. Religious liberty had already been wrought into the constitution of several of the leading Western nations, and so treaty enactments would have been superfluous. In other nations church and state were bound together in an organism that fixed by law the type of religion which the people were to believe and practice, and international law was too weak an instrument to beat against and overcome such barriers in the interests of religious liberty. A wholly different problem confronted Western nations in their intercourse with China. China was already invaded by a large and increasing number of missionaries, behind whom in Christian lands was a great church with a rising zeal for the propagation of its religious belief in non-Christian lands. These missionaries were acting out their convictions of religious liberty, not only to believe in the great truths of Christianity, but to communicate their belief to others and to persuade them to accept the benefits begotten of these truths. These missionaries were seeking to exert their influence upon a people whose laws, customs and institutions were cast in a mould prepared four thousand years ago, for we should remember that Confucius looked backwards for eighteen centuries to find his models of government and society. They were working among a people as yet wholly unconscious of the political and social bondage in which their lives were cast and of the beneficent gifts of a higher civilization which the missionaries were freely offering to them. Under those conditions should Christian diplomats draw hard and fast lines as to the rights of nations to regulate their internal government and practically say to the Christian church: "We sympathise with you in your high undertakings and wish you all success, but as governments the utmost we can do for missionaries is to

exact of China the promise of protection to their lives, and must leave them in their work to achieve such success as they may find possible against the powers of ignorance, of superstition, and of fear for the survival of existing institutions. We know the long record of repression and persecution which casts its dark shadows into the future, but we are not at liberty to pass beyond fixed limits to assist you in your work. We can only hope that a kind providence will favor you in your efforts, and that the protection which we are powerless to give, may soon be cordially given by the Chinese government of its own good will." Such was not the language of Western diplomats to the Christian church, if we translate their actions into appropriate words. Rather did they say: "We sympathise with you in your desire to give to the Chinese people that which constitutes the life and inspiration of Western civilization, and we undertake so far to assist you in your altruistic work as to extend to you the same protection you would enjoy in your native lands, hoping that by this recognition of the value of mission work, the Chinese government and people will extend to such work a more kindly regard than in the past, to the end that in the near future the religious and social renovation towards which your labors look may be realized in China." Surely whatever may be our opinion as to the practical working in subsequent years of the treaties under consideration, we must commend the high motives that inspired the actions of these diplomats in their endeavor to remove in part the obstructions that hindered the progress of the Chinese people towards higher and better things.

(3.) Yet again, treaty protection extended to Christian missions in China was in harmony with the commands of the Divine Founder of the Christian religion, who directed His disciples to proclaim the truths of His kingdom to all men. Christ presented His religion to mankind as a world religion and Himself as a world Savior. His disciples were commanded to take up and carry on a spiritual warfare against all opposing powers, whether political or institutional, whether arising from the customs of society or the prejudices of the human heart, and they were assured of final victory in this warfare since all power was given to Him of the Father, and He would be with them to the end. Clearly we are here dealing with a power above all human powers, with an authority that denies the right to refuse obedience to its commands. In the light of this truth, the right to religious

liberty which we have spoken of above as a natural human right, assumes the form of a divine law that is essential to man's true dignity as a son of God.

It is instructive in this connection to recall the attitude of Paul, the first great Christian missionary, towards this higher law. He was ready to encounter every type of peril, and even death itself in the interests of the divine message which he was set to proclaim, but he was also ready to avail himself of any help extended to himself or to his converts at the hands of friendly officials, or by the operation of Roman law. He believed that human governments were divinely established for the good of men and that they would be divinely used for the protection of Christianity and for the extension of its benefits. The early Christian church was powerfully protected by the silent operation of Roman law which was tolerant towards all religious beliefs. Serious persecutions afflicted the church, but they were usually local in their operation, limited in time, and were in violation of law, which was moving towards an ever enlarging recognition of individual rights through the interblending of varying customs and religions. It was the influence of degenerate Christianity which had grown powerful through Imperial favor that infused the spirit of intolerance into later Roman law and finally converted it into an instrument of oppression. It is the new spirit of loyalty to truth and sense of obligation to listen to the voice of God rather than to that of men, begotten of the great Protestant reformation that restored the right of religious liberty to its just place in human thought and established it as a beacon light on the road of the world's progress. It should be further remembered that whatever pressure was exerted by foreign diplomats to secure privileges of trade with China, no pressure was exerted to secure religious toleration. Such toleration was given for the asking, and so closely approached the independent action of Japan in granting religious liberty. It is readily admitted that the Chinese government did not comprehend the full meaning of religious liberty granted in these treaties, but it did understand, at least in part. The Mohammedan religion had propagated itself in China for more than a thousand years and had gathered into its order many millions of the Chinese people, and this without disturbing the old order of government. If political troubles have occasionally emanated from this source, the causes have been social rather than religious unrest, an

evidence of governmental weakness and corruption in the administration of the affairs of state. The Roman Catholic church had propagated itself in China for nearly three hundred years, and had slowly multiplied its adherents in spite of repression and occasional serious persecution. China for a second time was prostrate before foreign armies that were emphasizing to the government the necessity of granting a wider, freer intercourse with Western nations. Under these conditions we may credit the Chinese government with some measure of intelligence in recalling its failures in the past in dealing with mission problems and in comprehending the situation as it now presented itself with a new Protestant religious propaganda forcing itself more and more upon the attention of officers and people. The conditions were closely parallel to those in Japan under which religious toleration was wrought into the constitution of that nation. The opening of both countries was equally under foreign compulsion; the difference being that on the one hand, the Japanese nation put forth an honest effort to adjust its institutions to the new conditions, and on the other, that China put forth effort to secretly resist such adjustment for another generation. But while the history of Christianity in China for the last fifty years abundantly proves that the officers of government had no intention to give to native Christians the full liberties defined in these treaties, it also proves that they understood the meaning of their treaty obligations, and hoped to resist the propagation of Christianity by indirect and intangible methods. We conclude that Christian diplomats, in asking China to grant religious liberty to its people, were acting in harmony with the teaching of the Founder of Christianity, and that the Chinese government was wise in consenting to this request. Its failure was in not honestly carrying out the requirements of these treaties.

(4.) Religious liberty pledged in treaties with China is in harmony with the ultimate end of International Law, which is to protect men in the legitimate exercise of their freedom and the enjoyment of their natural rights in the intercourse of nations of individuals. It is well at this point to remind ourselves of the exact meaning of International Law. In the evolution of Roman law the final outcome was what was named "The Law of Nations", which meant the pervasive principle of right which ought to operate in all human relations. In

the Chinese language "T'ien Li", or the Law of Heaven, is an exact equivalent for this thought. The Definition of International Law, given in the Chinese text of Bluntchli's International Law, reads as follows: "In the intercourse of nations there are pervasive principles that regulate such intercourse, and the rights of men are protected by them. They have their source in the law of right and manifest themselves in human affairs. When nations rely on these principles in their interrelations, and the people rest in them for mutual security, the ends of International Law are realized." Here ultimate right is clearly set forth as the ideal end of international law towards which the nations are striving. But International Law, like Christianity, which is its source and largely its inspiration, has both an ideal and practical side, and on the practical side it has serious limitations by reason of human ignorance, selfishness and deeply rooted social habits. All human laws are set to regulate and restrain conduct, and outside of the requirement of specific law, there lies an encircling body of conduct interpenetrated with ethical principles, which hold as it were in solution the material out of which further laws are to be enacted, as the public conscience grows in sensitiveness to the rights to be attained and the evils to be avoided. If this is true of the statutes of government, it is yet more true of International Law, which we have seen in its final account is the pervasive law of right.

It follows from the above that when we are told that treaty protection to religious liberty is not in harmony with the principles of International Law, it is competent for us to distinguish between principle and practice, and while we admit, with regrets, the limitations in practice by reason of governmental conditions, we urge that universal religious liberty, because it is a natural human right, because it has the undergirding of the command of the Founder of Christianity, because it is incorporated into the laws of the most progressive nations, is a principle which International Law must set before the nations as an ideal towards which they should strive, and any act of individual nations that has as its end the widening of the influence of this principle, should be looked upon with approval as a step in the direction of ultimate, universal religious emancipation.

(5.) Again, and finally; treaty protection to Christian missions in China, it is our conviction, by its silent and pervasive influence, has operated to mitigate persecution and to

strengthen the church in its struggle for existence and recognition. The Christian church of China can justly claim that it has had, is now having, a leading hand in the great awakening taking place among this people, and there is no proper ground for the belief that apart from foreign treaty protection the church could have secured the strategic position of power and influence in China which it now occupies. Dr. C. W. Mateer in his paper on "The Missionary and Public Questions", prepared for the Centenary Missionary Conference, well said: "It is hard to tell what would have been the result of an attempt to propagate Protestant Christianity in China without any support, legal or moral, from Western governments. The probability is that much blood would have been shed, and many hardships endured, and a very inconsiderable success achieved." Christianity is teaching China the supreme lesson of right living in the fear of God and love of man, as she is learning it from no other source. Christian education is teaching men the true uses of learning, the meaning and end of life, as they are learning it from no other source, and it has been made possible that this pervasive leaven for good, at this early stage in its propagation, should permeate the social and political life of China, through treaty protection to Christian missions; these treaties acting silently and powerfully in restraint of the forces of evil that have menaced the church, and so have helped Christianity, in ever increasing measure, to produce in China its legitimate and beneficent fruits.

The charge that treaty protection to Christian missions has been made an occasion for foreign interference in the government of China, and for territorial aggrandizement, cannot refer to Protestant missions. Dr. Mateer, in the paper above referred to, urges with much point that Roman Catholic missions differ so widely in their constitution and methods of work that it is unjust to the latter to apply to it the same judgment that it extends to the former. To quote from him in brief: "History has abundantly shown that it is the consistent policy of the Roman Catholic church to seek influence and authority in civil affairs. This policy has been and is now vigorously carried out in China. Its effects are in evidence wherever Roman Catholics are." The Roman Catholic organization and government was born out of political conditions and was fitted to influence and control such conditions. Her methods of self-protection in China were developed two and a half centuries

before treaty protection was granted, and while in common with the Protestant church she has been greatly benefited by treaty protection, she is far less dependent on such protection. From the first her policy was to gain influence with the ruling classes, and thus secure their protection. If it is complained that these methods were productive of evil, we must insist that the evil was not caused by the enactment of treaties, and that treaty requirements, if properly respected by Chinese officials, would operate to mitigate and not to aggravate such evils.

As to foreign interference in Chinese affairs through the occasion of these treaties: It is to be remembered that the vast but undeveloped resources of China under the protection of a weak government present a standing and powerful temptation to Western nations to secure for themselves political and commercial advantages, and where such inducements lie in the foreground, opportunities for exploitation are created if they do not spontaneously reveal themselves. Probably, if the records of foreign intercourse with China were carefully studied, it would be difficult to find a considerable number of specific instances of interference in Chinese affairs, occasioned by mission difficulties, that were inspired by ulterior and selfish motives. Rather has it often happened that the Chinese government, through the ignorance and corruption of its officials, has invited, has not infrequently compelled, foreign interference in the interests of humanity. If the Chinese government had set itself honestly and resolutely to give that protection to the Christian church required by treaty enactments, such treaties, so far from proving a hindrance to the government in its administration of justice, would have proved a powerful support. The government would have informed the official body that treaty requirements became constitutional law, and that such officials would be held responsible for the faithful execution of this law. Under such conditions the fear of foreign intervention would have operated as an additional motive force to impress upon all classes of officials the necessity of rightly discharging their duties. Three years since, Yuan Shih-k'ai published a book which has been widely circulated in this province, entitled "Min Chiao Hsiang An", "Mutual Harmony between the Church and the People". The Chinese text of the clauses in the leading treaties is given, in which protection to the Christian church is required. He recognizes without complaint that these treaties have stimulated Christian propaga-

tion and urges upon the attention of the people that these treaties have now the force of law, binding both upon government and people. If the position which this enlightened Chinese statesman has taken towards the Christian church had been taken fifty years ago by the Chinese government, and faithfully carried out, there would have been no Boxer movement with its fearful tragedies, and no question of foreign interference to give protection to the Christian church.

In reply to the charge that these treaties have opened up a line of temptation to missionaries to neglect their legitimate work, to interfere between the Chinese government and its lawful subjects: It should be remembered that the most efficient help to native Christians against outrage and persecution, is secured through the missionary in personal appeal to the local official, putting him in possession of the facts of the case in hand and helping him to realize that he is in danger of being called to account for injustice in his decision. Apart from such supervision the cases are painfully few where the officers of government have protected the native Christians in their rights against their persecutors: It should be further remembered that without treaty protection to native Christians, missionaries, it is quite certain, would present themselves before the officials and appeal to them for just treatment of men and women under their supervision and suffering unjustly at the hands of their countrymen. Not to do so in extreme cases, even at the peril of life, would be to act in a manner unworthy of a man standing in the place of Christ in the midst of his persecuted followers. We need only to add that officers who are anxious to deal justly towards the Christian church—and we may rejoice that their numbers are increasing—urge upon the missionaries this line of action. They are grateful for being put in possession of facts from a responsible source and are glad to be able to act independently in adjusting difficulties without losing face before a foreign consul, or a higher Chinese official.

To the charge that these treaties have operated to draw evil-minded men into the church for selfish ends: It may be replied that it is a pervasive characteristic of Chinese social life that men in their endless struggle for existence learn to appeal to every possible source of help, and it is certain that foreigners who put themselves in relationship to this social life, will be pressed for assistance to the limit of judgment or good-will.

Every yamēn is a loose organization of men, often of an evil character, who give to one another a measure of protection. Every guild or society, whatever may be the purpose of its organization, affords a measure of protection to its members, and mission churches in China, whether with or without treaty protection, will be used to the limit of their submission to such use as places of asylum for men who have suffered wrong, or are seeking shelter against their own wrong doings. Even with treaties operating in the interests of protection, to become a Christian in the face of opposition from family and society requires a high order of moral courage begotten of a new spiritual life-purpose, and the fact that under such discouraging and repressive conditions men will seek to attach themselves to the church for unworthy motives, bears witness, not to the favorable status of the church under the operation of treaty protection, but to the strenuousness of the struggle for existence under the conditions of Chinese society, which is continually throwing off from itself surviving remnants of shipwrecked humanity that clutch at any possible source of rescue from destruction. The end of Christian work is, in part, to cure this pervasive social disease and lift men out of their poverty and wretchedness. Against the judgment that treaty protection to Christian missions has operated for evil, we would place the judgment of the representative body of missionaries assembled at the great Conference in Shanghai.

The conclusion of this discussion is to the effect that Christian diplomats deserve commendation from us for their wisdom in negotiating these treaties, giving protection to Christian missionaries in China in their great work, beset on every hand with difficulties and dangers ; that these treaties were in the interests of giving protection to men in the exercise of a natural human right of religious liberty, a right essential to true manhood, a right slowly coming into universal recognition ; that they were in harmony with the commands of the Founder of Christianity to proclaim the glad tidings of His kingdom to all men ; that they were in support of the ultimate ends of International Law to protect nations and individuals in the exercise of their liberties under limitations of regard for the rights of other nations and individuals ; and finally, in spite of incidental evils that are inevitable under all human conditions, they have operated for good, whether in their silent educative influence,

teaching men to respect the rights of conscience, or in their active operation in the hands of ministers, consuls and missionaries, to demand justice for the Christian church from both officers and people. It is certain when China—we will hope in the near future—becomes a great Christian nation, that it will look back to the events under discussion with gratitude that Christian statesmen had the wisdom to put restraints upon the powers of evil that beset the church in its weakness until it should gather force to conquer for itself a place in the hearts of men and in the institutions of society. The goal of Christian effort is to teach men to put in practice the law of love, and this law for its rightful exercise demands freedom of conscience in the worship of God and in the service of man. That Christian nations, through treaty restraints upon prejudice and superstition have contributed powerfully to give efficiency to this law in its operation in China, calls for gratitude to Him who directs in the councils of nations and presides over the destinies of men.

The Missionary and His Relation to the Treaties

BY REV. D. E. HOSTE

THIS subject has already been dealt with by not a few writers; hence it is not proposed now to discuss at length the general principles bearing upon it. It is sufficient to say that a missionary has legal rights which are as much entitled to respect as those of any other person whose presence in China is provided for by treaty. His government undertakes to protect him, not as a missionary, but simply as its subject, entitled to protection so long as he conforms to the law. On the other hand, it is generally recognised that the special nature of the missionary vocation renders it undesirable and inexpedient that a missionary should, as a matter of course, assert his rights. His calling carries with it certain special obligations and privileges. As a missionary he dwells in the country of his adoption, not in the character of a citizen of his own land, but as one appointed to be a witness by word and deed to his Divine Lord and Master. His whole attitude, therefore, is governed by the words of the sacred commission "as the Father hath sent me, even so send I you". Christ is to be magnified in his mortal body whether by life or by death. He recognises as the

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dominant fact of his vocation that he has been set apart as an instrument, in and through whom the spirit and precepts of the Redeemer are to be manifested and exemplified. Just as the consul is the representative of his national government and simply gives expression to the policy and views of his superiors, so it may be said, with humble reverence, the missionary, all unworthy as he is in himself, is in his measure and degree a "chosen vessel" through whom the life of Christ is to be made known to the people amongst whom he lives. Hence his conduct, in regard to the matter we are considering, will be shaped not so much by considerations affecting his legal rights as by those relating to the special ministry with which he is entrusted.

In regard to China, it is a matter of history that the presence of missionaries in the country is, in the providence of God, based upon treaties, and for an individual to decline absolutely to recognise this fact would be a mistake. Such a line of thought pushed to an extreme, leads to the conclusion that he must decline to receive a passport. That is to say, the missionary career of such an individual would be speedily terminated. It is one thing, however, to avail ourselves of the facilities furnished by the treaties; it is quite another to insist upon our rights in a manner injurious to the highest interests of our work. Most men, no doubt, find by experience that the details of their conduct in particular instances have to be carefully thought out in the light of the special circumstances.

It may be useful to refer to one or two of the actual conditions existing in China and the bearing which they have upon the conduct of a missionary in relation to the treaties. All engaged in pastoral and evangelistic work are more or less acquainted with the grave dangers and evils arising from the desire of a large number of people throughout the country to attach themselves to us in order to obtain the benefit of our influence in their civil disputes and law cases. Most of us are familiar with the procedure adopted. The missionary is cheered by an invitation to visit or send a representative to some town, where certain Chinese have become interested in "the doctrine" and are said to be earnestly desiring to learn and obtain the spiritual benefits of the Christian faith. These people on being visited display commendable zeal. They will even go so far as to provide a hall for worship, and everything looks

hopeful for a time. It is not long, however, before the new converts report that they are being grievously persecuted either by Roman Catholics or their pagan neighbours, and the intervention of the missionary is asked for. If the latter complies, he has too often found to his sorrow, when it has been too late, that in defending what he had imagined to be the religious liberty of Chinese converts as granted by treaty, he has really been helping them in law suits, and not infrequently has been publicly, though, of course, unwittingly, lending his countenance to doubtful and even nefarious transactions. The practical result is that the missionary and his religion are publicly identified with an undesirable section of the community, and moreover appear in the public eye as high-handed oppressors of others. That this is no fancy picture the writer, as the result of considerable opportunities for observation amongst Protestant missions in this country, is convinced, and he believes that this will be admitted by others who have been in personal touch with pastoral and evangelistic work during recent years. Here then is an actual and grave evil which experience shows is extremely likely to result from the intervention of the missionary on behalf of adherents. The foregoing instance only touches the case of new and doubtful followers in outlying districts, and the missionary is less likely to be misled when dealing with appeals from old and established church members, with whom he is well acquainted. It is argued, moreover, that a wise and competent missionary will see to it that he only exerts his influence in bona fide persecutions. Granting that there is weight in this, it is still true that even under these circumstances it is not easy to arrive at the actual facts of the case with sufficient clearness and accuracy to be able to differentiate between what is an ordinary law suit and a bona fide persecution for the Gospel's sake. It may be, indeed, an impossibility to do so, as frequently both elements may exist in a given case. When visiting West China last winter the writer was struck with the strong trend of opinion amongst the missionaries of all societies there against complying with applications for help on the part of converts and enquirers; actual experience in that part of the country having made it abundantly clear that injurious results followed. Experience in other provinces confirms the view that, as a general rule, the interests of our work will be best served by our not intervening on behalf of converts and enquirers. Not the least of the evils resulting from this practice is the effect of it

upon our Chinese fellow-workers and helpers, situated as they are for the most part in out-stations beyond the immediate supervision of the missionary. They are sometimes subjected to pressure, either by means of intimidation, or on the other hand, of pecuniary gifts, to intervene in the manner described. It is argued by the Chinese that if the missionary does so, then they, as helpers and local representatives of the missionary, should do likewise, and it need scarcely be added that the tendency is for them to go further than the missionary himself would be prepared to do.

In addition to the bad effect produced upon the minds of the Chinese public through the missionary's intervention on behalf of the converts, and the temptations to which the Chinese helpers are in their turn exposed from the practice, it must be stated that the subjective effect upon the church generally is bad. A spirit is fostered amongst the Chinese Christians very different from that inculcated in the New Testament. The numerous portions both of the Gospels and Epistles which emphasize the duty of the Christian to suffer wrong rather than to enter into contention, and to exemplify the patience and humility of his Saviour under injustice and ill-treatment, are largely lost sight of; whilst the tendency to pride and self-assertion, to which human nature is but too prone, is strengthened amongst the members.

It may be said, and with a good deal of force, that for the missionary to decline to use his influence on behalf of his Chinese fellow-Christians, whilst availing himself of the protection of the treaties, is wrong and places him in a most unenviable position before the church. The latter can fairly say: "Yes, it is easy for you to exhort us to patience and hold out to us the privilege of following in the footsteps of our Lord who, 'when He was reviled, reviled not again, when He suffered, threatened not', but we observe that you yourself are not slow to complain either to the local Mandarin or to your Consul if your own person and property are subjected to indignity or danger." Whilst it may be true that there is a distinction between the position of a foreigner with a passport and that of a native of the country, it must be admitted that the above argument of the Chinese Christians cannot easily be disposed of. If so, it would seem that the missionary is called upon to consider how far he should, from the point of view of helping the Chinese converts by his example, forbear to exercise his

rights under the treaty. It is obviously his duty as well as his privilege as the spiritual leader, not only to teach but to exemplify his teachings in his own person. That the greatest missionary ever known was governed by this principle of action is abundantly clear. All the Epistles of St. Paul show forth this spirit. "I suffer all things lest I hinder the Gospel." "Though I be free from all men yet have I made myself servant unto all that I might gain more." Words such as these constantly appear in his writings, and it is certain that his wonderful influence and spiritual authority were largely due to the fact that in order to further the truest and best interests of his converts, he was prepared for any sacrifice, and this surely is the standpoint from which every missionary should view this subject.

Another frequent occasion for appeal to treaty rights arises in connection with securing property in inland cities. It is possible, as a rule, by the exercise of sufficient pressure, to overcome the opposition of officials, gentry and people. It is worth considering, however, whether in such cases the victory may not have been too dearly bought. The Chinese do not like to be coerced and hustled any more than other people do. On the other hand, they are not unable to appreciate a considerate, yielding spirit. May it not be that sometimes we shall by prayer and waiting accomplish more in the long run than by insisting upon our treaty rights in this matter, irrespective of the feelings of the people whom we are desiring to win for Christ? The modern maxim which prevails in some quarters that it is a sign of superior enlightenment and civilization always to be in a hurry, is still apt to prove rather "strong meat" for the majority of the people of China. Moreover, does not experience show that better results can often be obtained by a friendly representation, whether to gentry or officials, and the manifestation of deference to their desires and prejudices, than by demanding rights on the ground of treaties, which can never be thought of by any patriotic Chinese without feelings of profound grief and indignation?

Missionaries as Amenable to Chinese Law.

BY REV. GILBERT REID, D.D.

IT remained for a commercial treaty, that of 1903, between China and the United States, to give the first treaty right to foreign missionaries and foreign societies for the lease of property in all parts of China. It likewise remained for commercial treaties, those of 1902 and 1903, to limit a condition of international relationship when missionaries and other foreigners in China shall no longer enjoy the immunities associated with extra-territorial jurisdiction, but shall be amenable to Chinese law and subject to Chinese jurisdiction.

The Treaty between China and Great Britain, Article XII, made and signed in 1902, says :—

"China having expressed a strong desire to reform her judicial system and to bring it into accord with that of Western nations, Great Britain agrees to give every assistance to such reform, and she will also be prepared to relinquish her extra-territorial rights when she is satisfied that the state of the Chinese laws, the arrangement for their administration, and other considerations warrant her in so doing."

The treaty with the United States, made the following year, Article XV, as also the treaty made with Japan about the same time, is identical in expression of willingness to forego extra-territorial rights under certain general, but none the less definite, conditions in the future of Chinese government reform.

There are practically three specifications named in each of these three treaties, stating what must be done to prove satisfactory to Anglo-American nations of the West and to Japan of the East. These are a response to the ambitious and patriotic desire of China to maintain *in toto* her own independence and sovereignty and to eliminate from Chinese territory every form of foreign interference and jurisdiction. The wish of the Chinese is intelligible and self-respecting ; the requirements on the part of advanced civilized nations possessing full sovereignty, need special attention.

The first requirement is a change in the state of Chinese laws. Much has already been done in the way of making proposals to the Throne by duly appointed commissioners, among whom Dr. Wu Ting-fang is most noted, but though approval may have been given by the Throne, little has been done to bring the laws into effect. Even in the Mixed Court of Shanghai, where foreign influences should tend to facilitate a reasonable and equitable application of law, it is the old Chinese

laws that rule. It may be represented to foreign Powers that statutes of the West have been translated into the Chinese language, that all the cruel features of the Chinese penal code have been softened or eliminated, that examination under torture is forbidden, and that China's laws are really Westernized; but it would be wise to wait until the new, complete, revised edition of Chinese laws and statutes is placed in the hands of the mandarins, is studied by them and adhered to in their courts of justice. It is impossible to modify properly the existing code without employing a larger number of legal experts, some of whom should be European and American, as well as Japanese. The old code is comprehensive, the new should be equally comprehensive, but so modified as to be in harmony with the laws of the West.

The second step in the way of getting rid of extra-territoriality is for China to modify and reform her arrangement for judicial administration. This is really the important consideration. Satisfy foreign governments on this point, and China has captured the citadel. But do we realize what all this must imply? It means that all over China there shall be raised up a new body of men versed in the law, judicial in temperament, just, honest, impartial, and so necessarily brave, without preconceived judgments in cases that they must try, applying law or equity as the conditions require, a company of judicial officers distinct from executive courts, and not yamêns. It would be well if China's leaders faced this problem in seriousness, but none the less with courageous determination, rather than allow their pride to be tickled by fawning applicants or even by the honest hopefulness of these clauses of the latest treaties. If such safe judicial procedure is hard to secure in a foreign settlement on the part of kaleidoscopic Mixed Court magistrates, what may be expected far away in the interior? It may be pleasant, and conducive to self-aggrandizement, for foreigners to join in the cry of "China for the Chinese", or "China's sovereign rights", but such amiability may not be the most helpful to true reform in the official life of China.

A third specification is found in the very indefinite phraseology, "other considerations". What this means, I suppose Sir John Mackay or the Hon. John Goodnow no more know than the Chinese commissioners who first broached the subject. It was probably an index finger pointing away to a dim mist containing a loop-hole for not doing what both parties were

assenting to be done in the final negotiations of treaty revision. Being so indefinite, it does not need any further expansion, lest it be expanded into nothingness. It may be an *x*, but not exactly a zero.

Extra-territoriality is plainly incompatible with national sovereignty. But so also may the sovereignty of one nation be incompatible with the sovereignty of another. One state in full exercise of its authority has not lost control over its subjects or citizens, even when they go outside the limits of the state's domains into the territory of another state. An Englishman owns allegiance to English laws, wherever he is, and if he breaks those laws, wherever he is, English tribunals can summon him for trial and inflict punishment. On the other hand, a state in the full exercise of its authority has control over all persons and property within its domains, whether they be native or foreign. Hence it is that sovereignty meets sovereignty. What every state may well object to is the loss of any kind of authority over foreign persons within its own dominion, and the establishment of foreign tribunals to try foreign persons living outside their own state's legitimate territory, aliens in another land. Extra-territorial rights must cease if a state is to be recognized as possessing sovereignty.

Seeing that three governments have put down in black and white an expression of willingness to forego their sovereign rights over the persons and property of their own people living in China, whether treaty-port or in the interior, to the end that China may secure the usual degree of sovereignty entitling her to an equality with all civilized nations, what should be the attitude of foreign missionaries to this new condition of the future or to the strong and growing wish of to-day?

Missionaries, of all foreigners in China, may look with equanimity on such an inevitable change. Quite likely they will be the foremost in favoring the relinquishment of existing outside interference and extra-territorial jurisdiction. Missionaries are not breakers of the law and need fear but little, even with no change of Chinese laws or judicial administration. A slight improvement would satisfy them before it could satisfy foreign governments.

As to property, foreigners, as individuals, have none away from treaty ports. In these places the land is still Chinese imperial land, though the buildings erected may be the property of foreigners. At such places foreigners should act together;

missionaries should avoid giving the impression that they are agreeable to Chinese wishes, while with merchants it is different. If extra-territorial jurisdiction is necessary for the security of a foreigner doing business in China, then the missionary, who may lose nothing and fear nothing himself without such jurisdiction, should ask for its continuance to the good of his fellow-countrymen. If justice cannot be secured under Chinese law and in Chinese courts—even though the missionary is so good as to break no law and need no court—he should ask China to wait a wee bit and improve a wee more. It would do China herself no good to be set free from outside restraint if she fail to make the reform contemplated in the treaties. Mischief might work itself on many interests if China be allowed to neglect a reasonable stipulation and relax her determination to set her house in order.

But it may be argued: "We are here for the good of China, we have nothing to do with foreigners; it's nothing but right for China to be free from outside interference, and we will help her to win this freedom". Yes, but please remember, if you have come to China at all, or gone into the interior, if you preach or teach in a school, or 'run' a hospital, it is because in some way, and in some form, your own government or some other government has secured from China a right of way, even up to the borders of Thibet. The treaty may have been silent thereon, but some regulation had to be made, or despatch written, or understanding reached, before you, the Rev. John Independence Brown, could take one step beyond the limits of the ports according to law and as a right. This admitted, is it in form for you to turn towards China in a spirit of lauding her and in a spirit of contempt for your own country?

After all he is the best friend to China who continues to urge on her officials the reform in law and administration that her sovereignty may be established rather than he who minimizes reform and makes light of justice for the hastening of Chinese rule on Chinese territory and for the grateful approbation of the Chinese people of the patriotic type.

It would be well for missionaries, when great establishments are planned, to bear in mind the change. The property of missionary societies must be viewed as Chinese property, and the missionary, in so far as he seeks the privileges of Chinese, must come under Chinese law, be subject to Chinese officials, be tried or seek redress in Chinese courts, be in accord with

Chinese usage, with no appeal to outside interposition, threat or protest. It will not be a case of Chinese getting along with foreigners, but of foreigners getting along with Chinese, and this when the mass alike of people and officials will still be non-Christian. If there is to be toleration of the Christian there will have to be toleration of the non-Christian, be he still a Confucianist, a materialist or an agnostic. If such we think impossible, we had better cling a little longer to our present privileges of exemption.

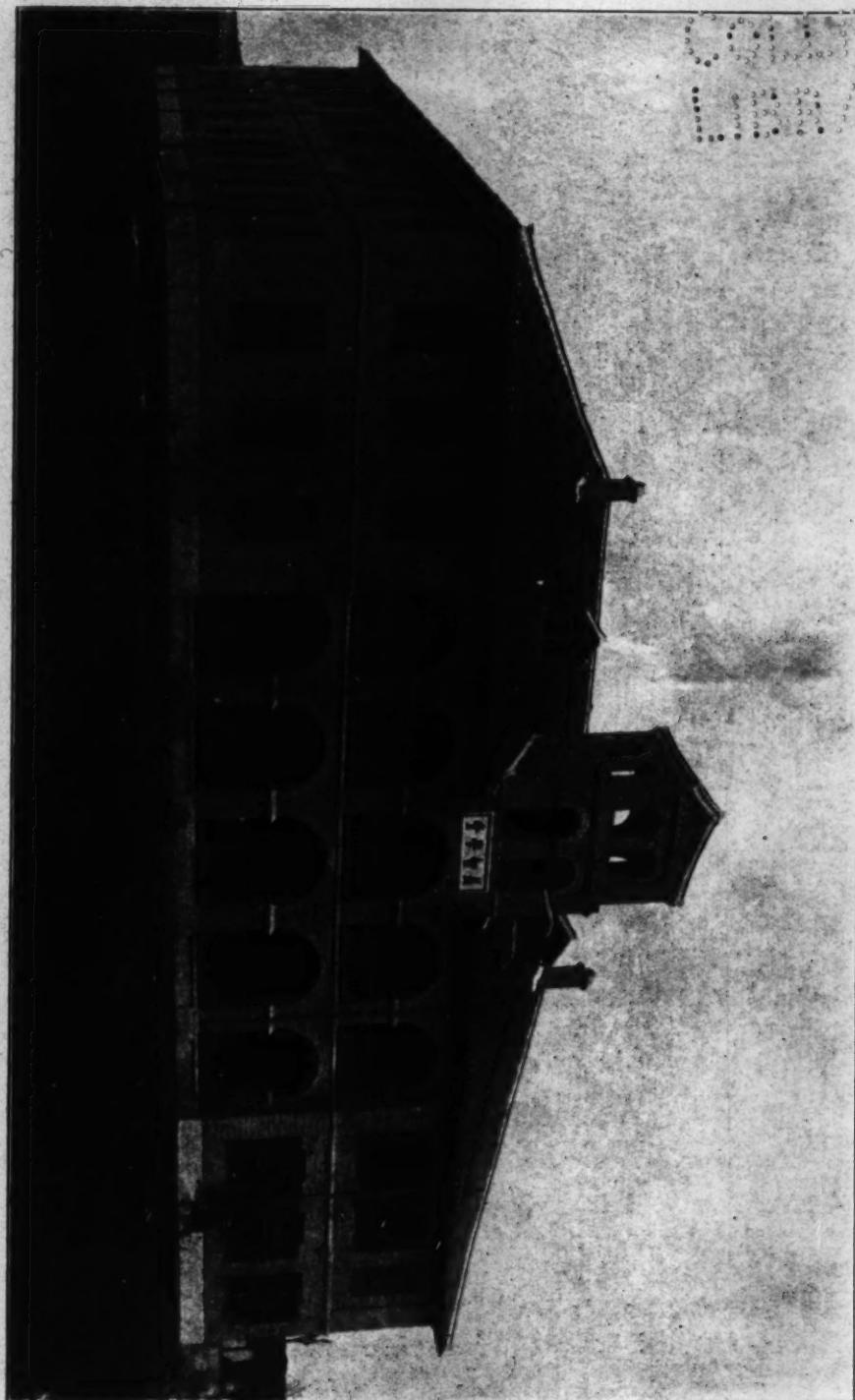
In a word, let us favour the speedy attainment of sovereign rights for China, with extra-territorial rights gone forever, and let us with equal energy urge on reform, in law and administration—full sovereignty and true prosperity based on true reform, and, may it be, on the regenerate life of the Spirit of God.

The Christian Apologetic for China

BY THE REV. G. W. SHEPPARD

A RECONSIDERATION of our apologetic is being pressed upon us with great urgency at this time. The national awakening which has taken place in China during the last decade has greatly affected the character of the audience which the missionary has to face. The Chinese are conscious of having arrived at a period of national transition. They are readily assimilating new ideas. Political, commercial, intellectual and social changes are taking place with startling rapidity, and it might have been expected that a more favourable consideration would be given to our message than heretofore. However, the very contrary appears to be the case. China as a whole is probably not more disposed to accept Christianity than it was twenty years ago. The new national movement is rather anti-Christian in its bias. It is ready to embrace Western civilization, but apparently will pass by our religion as unsuited to its needs and even alien to its interests. This fact challenges our most serious attention.

That Christian missions in China have been failures, we all would emphatically deny; we gratefully rejoice in the measure of success to which we can point; but that the measure of success has been small and not commensurate with what, under all the circumstances, might have been expected must, I fear, be



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soberly admitted. Statistics of converts, of stations, and departments of organization may seem to show progress, but a careful survey of the quality of our converts, the vitality of our churches, and the general impression which has yet been made upon the life of the nation, will bring us to the conclusion that we are still but in the initial stages of the Christianization of this Empire. We may presume that by this time a large portion of the people of China have a general idea of the purport of the Christian message. A large number of them have listened to our preaching, and vast quantities of copies of the Scriptures are supposed to have been sold among them. Yet it can hardly be claimed that the people as a whole have been even favourably impressed. Here and there an interest has been aroused and a church established, but what of the vast masses who have failed to respond? Either the Gospel has not reached them, or it has not proved itself to be the power of God unto salvation for them. It may be that some of them have deliberately shut their eyes to the Light and rejected the call of the Highest, but is it not likely that a far larger number have not seen the Light, or heard the true call, or found the thing offered to them as a Gospel to really meet their case?

"I like Christianity", said Hallam, the subject of 'In Memoriam', "because it fits into the folds of one's nature." We believe that. That Christ fits the folds of man's nature; that, "Far and wide, though all unknowing, pants for Him each human breast". How then is it that the people who hear Him proclaimed and read our tracts, do not find in Him that which their hearts need, or which fits into the folds of their lives? As a matter of hard fact we must admit that our present evangelism is not meeting the case of this people.

The Chinese, even with their new modern aspirations, are leaving Christianity severely alone. And notwithstanding all their courtesy to us as individuals, they make it manifest that from what they know of our religion, they do not want it.

Hence the urgency of an enquiry as to whether the matter has really been rightly put to them, whether there has not been fault in the form in which the Christian message has been presented, and if so, what form of presentation is likely to prove more successful.

Before proceeding to this discussion, let me here express the hope that no one will imagine that anything about to be urged, is intended to disparage the methods of our predecessors,

or that there is any lack of appreciation in the mind of the writer of this paper of the debt we all owe to those into whose labours we have entered. Nor will anyone imagine that the writer makes any claim to have discovered anything new, or to have devised any well-rounded scheme of apologetic to offer for acceptance. Just what the Christian apologetic which will win the Chinese mind should be, frankly we do not know. But we ought to be trying to know; it should be the business of our lives to find it out; we must recognize that we are working at an unfinished problem, and we may not live to see it solved; we are but contributors to a vast and intricate movement which is continental in its range and agelong in its development, and the recollection of this fact will help to keep us in the right frame of mind when any differences of opinion become apparent and make directly for kindly collaboration. I purpose drawing attention first to certain features in the argument for Christianity which has hitherto been offered to the Chinese, pointing out certain weaknesses or incongruities which I think I can discern, and afterwards offering for your consideration a few general suggestions as to the lines along which, it seems to me, a more successful presentation might be made.

The Christian apologetic, as hitherto offered to the Chinese, can best be seen through the sermons and addresses of our native preachers and evangelists. There is as yet but little really Chinese preaching. Even as there is no appearance yet of the native theologian, or even of the Chinese heretic, so there is as yet no original native apology. Our best preachers (or those who are so regarded) adopt very closely the forms of argument which they learnt from their tutors, the foreign missionaries. And the first thing which we notice is the *iconoclastic tendency* in the preaching of our native brethren. Most of us have observed that the most prominent characteristic of their preaching is the facility with which they assail and deride the religious practices of their fellow-countrymen. Rarely have we heard from any of our Chinese brethren any attempt to show that Christianity is the fulfilment of the native religious aspirations of their people. It aims for them rather at the eradication of the false and the substitution of the true.

And in this particular they are doubtless reflecting what was the chief feature in the preaching of the missionary of the last generation. Christian propaganda in this country has taken the predominant form of a war against idolatry. The

heathen Chinese, bowing down to their gods of wood and stone, were the objects of the commiseration of the churches of the West in the last century, and they sent out their missionaries to persuade men to cast away their idols and worship only the true God. The reason and justification for this was believed to be found in the Bible itself. The Old Testament Scriptures in particular seemed to declare uncompromising war upon idolatry as the premier sin against Jehovah. But modern Biblical science is giving a different view of this matter. It now seems probable that the monotheistic conception only gradually dawned even upon the minds of the Jews. That Jehovah was the only God, the Lord of the whole earth, appears to have been apprehended chiefly by the later prophets. Earlier He seems to have been regarded as the national God of the Hebrew people. For them loyalty to Jehovah was bound up with national loyalty, and participation in idolatry was a sin against the God of their fathers.

This view-point has a very direct bearing upon the attitude of the modern missionary towards the religious practices of non-Christian peoples. What has been called idolatry, i.e., image-worship, is not in itself necessarily a sinful thing. Real idolatry is disloyalty, the prostration of the soul before that which it knows to be unworthy. Image-worship, in so far as it is an expression of man's sense of dependence upon a higher power than man; in so far as it is reverence for such power and wisdom and goodness and mercy, as he thinks he knows, is religious. It is his way of giving expression to that religious faculty which belongs to man as man.

Moreover, the progress which has been made in our time in the study of comparative religion, has led to a fuller appreciation of the worth of the great non-Christian systems of religion. The great sages and teachers of the past, whose names are most prominent in those systems, were not impostors or false prophets, rebels against God, who have led mankind astray; and the systems which they founded, though they contain much which we cannot but regard as superstitious and false, have been and are of priceless value to these nations. They have kept the soul alive and saved man from sinking altogether into materialism and animalism. They have provided these people with a fund of moral and religious words and ideas which are the very media through which the Christian missionary must impart his message.

Is it not then evident that the persistence of the practice of depreciating the names and systems of those who thus have prepared our way, is a grave mistake? Is it not a first part of our mission to-day to make it plain that we are not in conflict but in deepest sympathy with any soul, under any name or sign, who is humbly and believably following the best it knows?

This change of attitude towards the religions and the religious past of this people has been brought about in large measure by a fuller perception of the significance of our own monotheism. That there is, and always has been but one true God, means that He has been the source of all life, all truth and all goodness in all times and places. He is not the God of one nation, but the Universal Lord, the All-Father. Our God has never been confined to narrow provinces, nor His workings bounded by any or all ecclesiastical systems. He has never been absent or inactive in the history of this people, and their upward strivings through all the æons of the past have been really the energy of His Holy Spirit in their midst.

THE CONCEPT OF GOD.

The second feature in the current form of Christian presentation upon which I must offer some criticism is its concept of God.

The assertion that there is but one true God, the Creator of heaven and earth, who rules and governs over all, is apparently conceded by the Chinese without much doubt or questioning. And that this God is Shangti, whom their most revered ancestors worshipped, commends itself readily to their minds. I question whether any of us have ever heard it seriously challenged. But the admission of this does not carry the Chinese very far; it leaves them still without any personal consciousness of God. He is high and far away. The Emperor may worship Him, but for ordinary mortals this would be presumption. 天高皇帝遠 is their self-depreciating cry. Yet it is to bring home the sense of God's nearness, and of every man's personal relation to Him, that the Christian advocate must aim.

Thus CREATION is generally described as though it were a distinct act undertaken and completed at one point in time and in a more or less mechanical and arbitrary way. "He spake and it was done." It might appear as though God had stepped out of His heaven, spake the word, made the world, and then stepped back again into His heaven, leaving the world to go

its course. Now, it is not for us to discuss here rival theories of cosmogony, but in passing I must ask you to notice how far all this is from the modern evolutionary view of creation, which sees the world, not as a thing once made, but as still being made, and perceives the Mighty Energy which raised the mountains and spread the oceans, still moulding them, nothing being really fixed or finished.

“The hills are shadows, and they flow
From form to form and nothing stands.
They melt like mists, the solid lands,
Like clouds they shape themselves and go.”

It surely is worth our while to pause and ask what will be the effect upon the minds of this people when they find that the view of creation which the Christian preacher is largely giving them, is not now held by modern thinkers in the West. But the point here is, the concept of God involved. It is to me ultratranscendental. It conveys the idea that the Creator stands apart from His creation as an engineer may stand apart from his machine. But surely the God Whom we have learnt to know, and Whom we want men to know, is immanent in the universe, ever working in all its energies. He is not outside nature, but in it, the spiritual basis of which it is the expression.

“His dwelling is the light of setting suns
And the round ocean, and the living air,
And the blue sky, and in the mind of man.”

That He transcends all that we can think or be, we also believe. But the truth which the Chinese need most, and the distinctive Christian thought of God, is that He is not only the Most High, but also the Most Nigh, touching men at every moment, One from Whom they cannot and need not wish to get away.

A kindred tendency is apparent in the prevalent descriptions of DIVINE GOVERNMENT. The figures of sovereignty and judgeship seem to be too predominant. God is spoken of as the King of ten thousand kings, Lord of ten thousand lords, and the visions of His glory are borrowed from the glitter and splendour of earthly potentates. Now admittedly we must use symbolic language in speaking of the Divine. We can only think of the Divine in terms of the human, and it is natural that the highest forms of the human should be the figures chosen. But are sovereignty and judgeship the highest things

in the human? Do they convey that which we most and first want men to know? Do they not rather tend to foster the feeling of "farawayness" and even make men shrink from God and try to do without Him? Are not the truer and more natural symbols, and really the divinest things in human life, the perpetual ministry of motherhood and the wise solicitude of fatherhood? The Christian thought of God is that of One Whose relation to man is not so much that of possession and mastery, but of oneness of nature, a spirit of tenderest compassion; One Who ministers even to the unworthy and unresponsive in unstinted service. That this, the true Glory of the Father which we have learnt from the face of Jesus, has had a place in Christian teaching, I gladly admit, but my fear is that it has been obscured by the greater prominence given to the regal and legal concepts of Deity.

THE CONCEPT OF CHRIST.

It is to be feared that the prevalent forms of the presentation of Christ to the Chinese have been even less effective and less able to command even that tacit assent which is given to the statement of belief in God. The experience of St. Paul at Athens, that men will listen respectfully to discourse upon natural religion, but break out into mockery when Jesus and the resurrection are preached, finds some parallel in modern missionary experience. But the question is all the more urgent, whether our form of presenting Christ is adapted to our end? And my criticism in general is, that precedence and prominence are unwisely given to the superhuman and miraculous aspects of Christ's person.

Thus it is usual to introduce Him by some statement of the doctrine of the Trinity—that there are three persons in the one God, of whom Christ is the second. Now I do not wish for a moment to call in question the doctrine of the Trinity as doctrine. Probably all the missionaries working in this country would claim to be Trinitarians, though they probably have very diverse ideas as to what they mean by the term, and attempts to differentiate would carry us into obscure metaphysical reasonings. But my question is, Are we wise in giving prominence to this inscrutable mystery in presenting Christ to the Chinese? Perhaps it will be answered that it is for us to state the truth and not explain it. But to require or be content with an unintelligent acceptance of such a doctrine is not only

to leave a door open for serious error, but to put a strain upon the very intelligence which we have essayed to convince. By approaching man with an apologetic we are inviting the reason to enter the domain of religion; and to be compelled at once to shut the door upon reason is to repel where we have sought to attract and to defeat our end.

Let us not be too ready to presume upon this supposed credulity of the Chinese mind. It assuredly will not last. And even now, beneath the apparently uncritical acquiescence in the miraculous, and perhaps because of it, there is a radical scepticism in the minds of these people which makes them not disposed to controvert, but be utterly indifferent to the things which they hear.

But my objection to such a presentation of Christ is not merely that I find it ineffective, but more because I believe it really obscures our Lord. The emphasis upon His miraculous and superhuman nature removes Him far from the ordinary life of struggle and suffering, and consequently lessens the sense of sympathy. It takes Him too much out of real brotherly touch with men and prevents them from feeling the attraction of His true humanity. An article appeared in a recent number of the *Chinese World's Students' Magazine* in which Confucius was favourably contrasted with other religious leaders of the world (and implicitly with Christ) in that, unlike them, he made no claim to miraculous power; he was a man amongst men, acquiring knowledge as other men acquire it—by hard study—living and enduring as ordinary men have to live and endure, thus being a true human type and pattern. Now we, though we believe in the trinity and Christ's place therein; though we believe in His miraculous birth and in the historicity of the New Testament miracles, believe also in His true humanity. We believe that Jesus was no prodigy, half man and half God, but the Son of Man, a true child of our race.

This Jesus men can understand; they may be confounded by our metaphysics, but they will recognize this man. He belongs to them as much as to us, and through Him they will learn to know themselves and God.

Is not this the real method and meaning of the incarnation, the divine revealed in the human? God speaks to man through man. He does not plunge them into speculations upon the inscrutable. Instead then of the statements that there are

'three persons in one God', and that 'Christ was a miraculous being with a dual nature', my plea is, let the Chinese first "behold the man."

THE CONCEPT OF SALVATION.

Let us pass on now to the presentation of Christianity as a Gospel of salvation. Christian teachers in this country have rightly given prominence to soteriology, for herein is the essence of our message. We proclaim, not a philosophy, not an ethic, but a way of salvation. But when we enquire what is understood by salvation, not what we mean, but what it means to the average Chinese mind, we find a most meagre and inadequate concept. Salvation is taken to mean forgiveness of sins and admission to heaven. By forgiveness is meant exemption from punishment, and by admission to heaven the entrance of the soul upon a state of happiness after death. This salvation is to be attained by repentance, which means particularly the abandonment of non-Christian observances, 去邪事; and by faith, which means a mental acceptance of Christian doctrine, 相信道理.

Some will say that this description is far too crude. But I venture that it is not less crude than all must have often heard in Chinese, or than you would hear if you questioned many baptised converts, and that it is satisfactory to any of us, I cannot for a moment premise.

The strongest argument for the Christian advocate should be Christian character. Have we not said: "Ye shall know them by their fruits?"

Have we not claimed that there is a moral dynamic in Christianity which Confucianism does not possess? Yet are we able to verify our argument and appeal to the fruits? The great religious difficulty in this country (and the same is true in the West) is the unsatisfactory character of professing Christians, their failure to win esteem for their faith by their manner of life. And the damage which is thus done to the Christian name is incalculable. The attitude of the Chinese towards Christianity is not so much determined by dislike of our doctrines as by the quality of the men attached to the Christian church. The weakness of our present position does not so much lie in the faultiness of our definitions as in failure to produce estimable character. The Christian apologetic has little chance of being effective until being a Christian is seen to

mean not a change of opinions and worship but *a change of way of living*. And this will only come about when we openly and strenuously discountenance the shallow notion that forgiveness means a getting off from punishment and heaven a state of selfish enjoyment. Mark you, I do not say that we must cease to utter our message of full and free forgiveness or speak of full and final salvation in uncertain tone, but I do say that we must make our doctrine of forgiveness square with the facts of life and show that it does not for a moment absolve from the law of consequences, or alter the inevitability of retribution. There is healing mercy and restoring grace free to all, but these work only where there is real abandonment of self to God. There is no sin for believer or unbeliever, but brings retribution in its train. There is no heaven for the selfish and the loveless, whatever be his creed.

I pass on now to offer a few general suggestions as to the lines along which it seems to me the Christian apologetic should proceed.

(1.) In the presentation of our religion the most prominent place should always be given to the *Christ Spirit*, the diffusion of which is the aim and end of our presence in this country. *This is the essential thing*. Our churches, our doctrines, our sacraments, our morals, are not ends in themselves, but means to the end—the Christ Spirit in man.

Let this be frankly acknowledged among ourselves I urge, for this is *the key of unity*. We may have federation in organization, uniformity in terminology, and yet at the core be rent with schism. What we need first and last is a recognized oneness of aim, an endeavour to reproduce everywhere and in all things Christ's Spirit of love. This is our strongest apologetic. It is irrefutable, it is self-evidencing, it carries its own irresistible authority to the mind and heart of every man. We may fail to persuade many of the truth of the Apostles' Creed, we may fail to satisfy them of the historicity of miracles, we may fail to attract them to our church services, but we shall never fail to convince men that the Spirit in which Christ lived is the Spirit in which men ought to live; it is *the way, the truth and the life*.

(2.) I suggest that in the ordinary presentation of our religion to this people, the faculty in them to which we should generally appeal, is not the reason, but the imagination. I may be using these terms "reason" and "imagination" in an

unphilosophical sense, but you will see what I mean. The majority of men do not think logically, or act as a rule upon logical conviction. Hence to rely upon logical persuasion in presenting the claims of religion, is almost certain to ensure failure. For not only is the logical faculty but little developed in the majority of men ; it is further questionable whether the realities of religion can be logically stated. We are dealing with things which lie too deep for words. What then do we do when we seek to express things which eye hath not seen, nor ear heard ? We employ what eye hath seen to suggest what we mean. The advantage of the symbol over the syllogism moreover is that whereas the latter attempts to define and thus to limit, the former shades off into the unknowable. It does not imply that we know exactly, for in spiritual things what do we know exactly ? We know but in part, and we prophesy in part. By avowedly expressing ourselves in parables we shall suggest something of the truth to the uncouth countryman, and leave scope for the wider vision and fuller understanding of the sage.

(3.) But further, it seems to me that it should be the aim and lifework of some missionaries of philosophical temperament to produce in literary form an impartial philosophy of religion suited to the awakened and modernly educated Chinese mind. Let it not be supposed that the symbolic method of ordinary Christian statement which I have just advocated is intended to rule out altogether the cognitive element in our propaganda, or that I would exclude an intellectual presentation of the Christian view of God and the world, denying the right of the logical faculty to apply itself to religious reasoning. On the contrary, I believe that *no religion* will permanently hold in this world which fails to satisfy the intellectual side of man's nature. We believe that our religion, although not in itself a philosophy, or even a system of ethics, is in harmony with all true knowledge and directly promotive of the highest ethic. We believe that there is no real conflict between faith and science, that the materials of religion are facts as real as the stuff of which the world is made, and no sound philosophy will ignore these facts. Hence a part of our work, or of the work of some of us, is to present a view of the world which gives those facts their place. Where has this yet been done or attempted ? The most successful effort of the kind is Dr. Martin's 'T'in Dao Su Yuen', and the success of that book

is enough to prove the need for such. But it is no disparagement to Dr. Martin to say that his work, having been written fifty years ago, does not adequately represent the thought of our time and is not therefore suited to our needs. What is wanted is a modern philosophy of religion written not from a sectarian or even Christian standpoint, but impartial, universal, and scientific. It will be an enquiry into the nature of man. It will discuss the highest good and the ascertained laws which conduce to it. It will show the contributions of the great systems of religion to human development and present a view of the moral and providential order of the universe, showing man's quest for God and God's quest for man, and ultimately, we may be sure, give our loved religion its true place, not outside the cycle of historical religions, but as their culminating, purifying and harmonizing centre, turning nature and man, history and religion into the luminous dwelling place of God.

Such a work would constitute a worthy challenge to the Chinese intellect. We may not doubt that it would lead many candid minds to an apprehension of the truth. It might even speedily win for itself a recognized place in the curriculum of higher education, and bring perceptibly nearer the time when (to adopt the memorable words of Cardinal Newman) "the whole world will be absorbed into the philosophy of the Cross as the element in which it lives and the form upon which it is moulded."

In Memoriam

Their Imperial Majesties The Emperor and Empress-Dowager of China

BY W. NELSON BITTON

SCARCE any one who heard the tragic news which was flashed over the Empire on November 16th of the unexpected deaths of both the Emperor of China and the Empress-Dowager, will have failed to experience a thrill of fear lest this event should become the occasion of widespread and serious trouble for the Empire. This feeling is in itself no slight tribute to the genius of that most remarkable woman who for nearly half a century has materially affected the course of politics and who for more than forty years has dominated the course of national life by

the sheer force of her will. In the Empress-Dowager Tsi Hsi there has passed from the stage of contemporary life the outstanding figure of Far Eastern politics. Her career may serve to remind the world that not even the deeply ingrained and long expressed contempt of this people for its womankind suffices to suppress the vital force so characteristic of the Chinese, and which is likely to count, if rightly guided, as one of the chief factors in the world problems of the years to come.

To record in detail the life of the late Empress-Dowager would be to write the leading portions of this nation's history during the past two generations; in this notice can only be given a few of the details of her romantic career. Born into the household of a small Manchu metropolitan official, bearing the name of Yehonala, nothing is known concerning her until at the age of 16 she was taken from a small yamēn and ushered into the harem of the Court as one of the subsidiary wives of the weak Emperor Hsien Feng. Her charms were acknowledged as remarkable, her talents great, and she became the favourite concubine of His Imperial Majesty. Between the complacent Empress Tsu An and Yehonala something like affection seems to have arisen, and it speaks both for the kindness of the one and the diplomacy of the other that through many years of their intercourse they maintained considerable friendship. The birth of a son to the Emperor raised Yehonala to a position next the Empress, and from this time her wonderful career towards absolute power may be said to begin.

While the cannons of the invading Anglo-French force were resounding outside the walls of Peking in 1860 the Peking court fled to Jehol, there to seek sanctuary from the ruthless barbarian. At this time Prince Kung, whose influence in the International politics of China was so great between 1860 and 1880, comes into prominence. In 1861 occurred the death of Hsien Feng; by various ways the council of regency which he had appointed was disposed of and the government fell into the hands of the Empress-Dowager Tsu An and her advisor Prince Kung. Under the style Tung Chi the heir of the Emperor, Yehonala's son, assumed the Imperial title and his mother was then given the co-rank of Empress-Dowager and the nomenclature Tsi Hsi conferred upon her. Tung Chi attained his majority in 1873 and assumed the government of the Empire. He had been married to the virtuous and unfortunate Ahlohteh. Tung Chi was not content to be a nonentity, hence it is not surprising to find that his relations with his mother were not those of deep affection. His Empress also was in disfavour. In December, 1874, he suffered from an attack of small-pox, and when apparently on the way to recovery, suddenly sickened and died. Although the Empress Ahlohteh was soon to become a mother and the Emperor himself was said to have already adopted an heir,

another heir-apparent was immediately selected. A child of four years old, Tsai T'ien, the son of Prince Chun, was chosen, and in defiance of established custom this infant, of the same generation as Tung Chi, unable therefore to offer the necessary sacrifices to his predecessor's tablet, was set up under the style of Kuang Hsu. Shortly afterwards Ahlohteh attempted suicide and died; her child still unborn. Government by the two Empress-Dowagers was resumed. In the year 1880 the Empress Tsu An mysteriously died, leaving the Empress Tsi Hsi in full command of the situation. It was during this period that Li Hung-chang rose to power and the day of Prince Ching dawned. The influence of certain corrupt eunuchs which has since caused so much scandal, began at this time to make itself felt. The absolute ruler, however, was the Empress-Dowager. Under the guidance of the International tutor, the learned, patriotic and intelligent Wen Tun-ho, the young Emperor made great progress and acquired a reputation for brightness and wisdom beyond his years. The Empress-Dowager ostensibly resigned her regency in 1887, but insisted upon retaining most of the royal power, exercising it, however, 'behind the curtain'. In 1888 Kuang Hsu married a niece of the Empress-Dowager; this lady is now the widowed Empress.

In spite of the attempts which had been made by Prince Kung and some enlightened Chinese statesmen to stem the tide of international troubles which had been steadily rising since 1860, great ignorance concerning the affairs of other nations prevailed in Peking, and this ignorance culminated in the circumstances which brought about the Japanese war in 1894. By the revelation of national impotence made at that time great impetus was given to the desire for reform which had been working in many minds for some years, and the reform problem took a tangible shape. Reform clubs were inaugurated and a progressive propaganda was begun. Wen Tun Ho, the Imperial tutor, introduced the reform leader Kang Yu-wei to the Emperor, and for a brief period, from 1897 to 1898, the cause of reform was taken up with enthusiasm and energy by Kuang Hsu, who succeeded only for these few months throughout his life in rising to those heights of Imperial obligation and power to which he had been nominally called. But the overweighted movement for reform did not sufficiently take into account the *vis inertia* of reaction, and when the time came the Empress-Dowager had little difficulty in repressing the movement, scattering or destroying the leading reformers and relegating the unfortunate Emperor to the background of the Court, where he has moved, virtually a prisoner, the pale shade of Imperial power, from 1898 to the day of his death.

History may safely be left to pass its own verdict on the reigns which have just closed; so various is the estimate of the life and character of the Empress-Dowager that she has been termed by

some Chinese the Catherine de Medici of the Far East, others have written of her as the Wu Tse Tien of this dynasty, while by other enthusiastic apologists for her many inexplicable acts she has been likened to both Elizabeth and Victoria. Whatever the colour of the verdict stamped may be, of the size of the impress there can be no doubt. It may be said for her that she saved China from greater troubles than she brought upon it, whatever opinion may be held as to the motive that possessed her, and at the time when China needed a strong man for ruler more than most things, this strong woman overfilled the gap. She certainly had this in common with the great Elizabeth that she knew a man when she saw him, and the history of her supremacy will be remarked for the instinct with which she recognized, as well as the extent to which she trusted her strong advisers. Li Hung-chang, Prince Ching, Yuan Shih-kai are outstanding examples of this trait in her character. During the past two years some palliation of her earlier career may be found in the firmness she has shewn in withstanding the ignorant fanaticism of the reactionary party and the astute protection she has offered to the moderate reformers. Her more recent attitude towards foreigners in Peking would show that she had begun to realize the inevitableness of a forward and less exclusive policy for China; but that she herself had any other than an opportunist sympathy with reform is scarcely credible. To students of the history of the Christian church in China during the past generation the name of the Emperor Kuang Hsu will be gratefully associated with Imperial interest in, and protection of, the Christian Gospel, while that of the Empress-Dowager cannot fail to be linked with the cause of the most violent enemies the church has yet experienced in this Empire—the Boxer rebellion of 1900.

Having in view the brightening prospects which lay before the Empire in the association of the present Regent and his council with the cause of modern reform, and remembering that the Regent Chun is himself the nominee of the late Empress-Dowager, it may not perhaps be wrong to suggest that later years will say of her that nothing became her so well in life as her manner of preparing to leave it.

A Tribute to Dr. Mateer

BY DR. W. A. P. MARTIN

IT is one of the penalties of old age to outlive friends and companions. How many such have I followed to the grave! How many who died at a distance have I lamented as if they had fallen at my side!

Few deaths have touched me more deeply than that of Dr. C. W. Mateer, which took place in hospital at Tsingtao on the 28th September.

He was a man who commanded respect by his learning, talent and force of character. Endowed with natural gifts of a high order his mind was enriched by the teachings of the best masters and by the acquisitions of a life of study.

Though our spheres of activity were widely separated we were drawn together by a strong sympathy—as educators, seeking through the use of schools and text-books to hasten the renovation of China.

To him belongs the honor of being the first (as I believe) to establish and conduct successfully a college on the principle of instruction through the Chinese language, a language which he proved by long experience to be capable of adaptation to all the demands of modern science.

The students whom he trained have gone to the four quarters to extend his influence by teaching; the text-books which he prepared for his own classes are extensively adopted in other schools, and that noble institution—the Union College at Weihsieu—may be looked on as his monument.

The school which he opened over thirty years ago was at Tengchow—a place beautiful for situation and famous in history—but being sidetracked by the new routes of commerce, it was removed bodily to the conspicuous position which the enlarged institution now occupies. It was once my privilege to spend part of a vacation in his hospitable home at Tengchow. I found him at work constructing scientific apparatus with his own hands and wrestling with a mathematical problem* which he had met with in an American magazine. When I solved the problem, he evinced a lively satisfaction as if it were the one thing required to cement our friendship.

When I was called to the presidency of the Imperial University, it was to Tengchow that I turned for tutors qualified to teach mathematics, astronomy, physics and chemistry.

More recently, when I had returned to the United States, after completing a term of engagement with the Viceroy at Wuchang, Dr. Mateer begged me not to forsake China, and his kindly urgency was not without influence in bringing me to spend the evening of my life in this country.

Last year I returned from the Centenary Conference in company with him, and he constrained me to turn aside to visit the union schools in Shantung. He also exacted of me a promise to contribute something for the purchase of a dynamo to supply light and power for the college, as the college is giving light and power to the province.

Among missionaries no name has a stronger claim to grateful remembrance than that of Dr. Mateer. One of the first books that helps a new comer in the study of Chinese is from his pen; when he takes charge of a school, it is Mateer who supplies text-books in many branches, and Mateer's students are likely to be among those who aid him in teaching.

May the Lord of the Harvest raise up men of like qualifications to take his place. And may young missionaries be inspired to follow his shiuing track!

* Problem.—To find the diameter of an auger, which passing through the centre of a sphere, will bore away one half of it.

Rev. Garden Blaikie, M.A..



GARDEN BLAIKIE was born in Edinburgh in October, 1875, within the bounds of Fettes College, where his father was then head mathematical master. On Mr. Blaikie's appointment to the post of examiner to the Scottish Education Office, the family removed to South London, where young Blaikie attended Woolwich College and took a high place in his classes, both classical and mathematical, gaining a scholarship.

He went up to Cambridge in 1894 with a scholarship at Gonville and Caius College and obtained first-class honours in the classical tripos. Taking his degree in 1898 he at once entered the Theological College of the Presbyterian Church of England,

then situated in London, and next year moved with the College (now Westminster College, Cambridge) back to his university town. Both as an undergraduate and a theological student, he closely identified himself with Christian work and took a leading part in the development of the Students' Volunteer Missionary Union.

On the completion of his theological course he fulfilled his S. V. M. U. pledge by offering himself to the E. P. Church, by which he was accepted and sent out to China in 1901 to take charge of the work in and round Ch'ao-chou-fu, N. E. Canton province. There, as soon as he had passed his language examinations, he entered heartily into the pastoral and evangelistic work of his district and organized the work of a street-chapel and bookshop within the city. By marriage with Miss Tina M. Alexander, M.B., the doctor of the E. P. Mission women's hospital, Swatow, he gained a colleague who accompanied him in all his itinerations, exercising her medical gift and evangelizing among the women.

In such spade-work and preparation for larger service he was engaged, when a breakdown in health caused his return to England in 1907 for furlough. The stay at home seems to have restored his health completely, and he had taken part in much deputation work, when suddenly appendicitis declared itself, and he was operated upon in Edinburgh. After a few days unfavourable symptoms appeared, and he died on the 28th of May.

Mr. Blaikie's quiet earnestness and high character had won for him the affection and esteem of his colleagues; and his faithful-

ness to duty, and progress in the language, and in his knowledge of the people had given promise of much fruitful service in the coming years. But God had already wrought His work through this servant, and so, not sooner than His purpose allowed, but all too soon for our hopes and expectations, He called him home.

One message of his life is expressed in his own words just before he entered the operating room: "What is the use of being a Christian if one cannot be brave now?"

Mrs. H. W. Oldham

BY REV. JOHN WATSON

ON October 4th, after five days' illness, Mrs. H. W. Oldham, E. P. Mission, Chang-pu, was called to be "present with the Lord."

Coming to China in 1899—then known as Dr. Edith Paton—she was the first lady medical missionary in the large city of Chin-chew, where for seven years she had the management of the women's hospital. In addition to the regular hospital work she attended in their homes urgent cases in and around the city. One often marvelled how, with so little strength to begin with, she was able to endure such incessant work and anxiety. "Her great love upbore her"—love for her Saviour, love for the Chinese, and love for the work.

After a short furlough, she was married in London to Rev. H. W. Oldham, and in the end of 1907 returned with him to Chang-pu, where many happy years of fruitful service were naturally looked forward to. Though scarcely a year in Chang-pu her bright cheerful spirit, her sympathy and kindness attracted the Chinese. The native pastor in giving thanks for all the good she did by her life and work in Chin-chew and Chang-pu did not forget to mention her smiling face. She drew to herself in a special way the love and admiration of all who knew her. Those most intimate with her knew what a wealth of love she had, caring naturally for others and forgetting herself, and also how gentle and womanly she was and how thoroughly capable. Her ideals were very high, and what she was and did were an inspiration to her fellow-workers. Her likeness to her Saviour seemed to come to her as naturally as loveliness comes to the lily—one saw no struggle or strain.

A deep impression was made on the Chang-pu congregation when they were told how she had no fear of death, and how when asked by her husband if the way was dark she replied, "All bright, bright, Jesus is the way." Also how she quoted texts of Scripture and repeated verses of hymns to comfort and encourage her husband and friends and how her last message was "God is love."

She walked with God and was not for God took her. "Blessed are the pure in heart, for they shall see God."

Evangelical Alliance.

Suggested Topics for Universal and United Prayer,
SUNDAY, JANUARY 3rd, to SATURDAY, JANUARY 9th, 1909.

SUNDAY, JANUARY 3rd, 1909.

Topics for Sermons or Addresses.

"Behold I make all things NEW."—Rev. xxi. 5.

"Jesus the Mediator of the NEW Covenant."—Heb. xii. 24.

"If any man be in Christ he is a NEW Creature."—2 Cor. v. 17.

"A NEW Commandment I give unto you that ye love one another."—John xiii. 34.

"We look for NEW Heavens and a NEW earth."—2 Peter iii. 13.

"They sung as it were a NEW Song."—Rev. xiv. 3.

"He which testifieth these things saith, 'Surely I come quickly. Amen.'"—Rev. xxii. 20.

MONDAY, JANUARY 4th, 1909.

Thanksgiving and Humiliation.

THANKSGIVING for blessings of the past and for the faithfulness of God the Father.

For the power of the Gospel of Christ.

For the gift of the Holy Ghost.

For the loyalty and love of many to the Holy Scriptures, and for the accumulating testimony to their accuracy.

For a deep and increasing desire for a Spirit-given Revival.

HUMILIATION on account of Materialism and Worldliness in the Churches.

On account of a loosening hold on God in our religious life.

On account of the comparative dearth of Conversions.

On account of the lack of zeal, low standards of holiness, want of love and lapses from "the Faith."

SCRIPTURE READINGS.

Deut. viii. Psalm ciii. Daniel ix. 3-19. Rev. ii. 1-7.

TUESDAY, JANUARY 5th, 1909.

The Church Universal: Prayer for the "One Body" of which Christ is the Head.

PRAYER for more manifestation of "the unity of the Spirit in the bond of peace."

That a stronger stand may be made for a spiritual Church membership.

That spiritual, not worldly methods of Church activity may be practised.

That an increased knowledge of, and loyalty to, the Word of God may prevail.

That holiness of life may be blended with orthodoxy of belief.

That the power of the Holy Ghost may accompany the ministry of the Word for the upbuilding of God's people and the winning of souls.

For Home and Foreign branches of the Evangelical Alliance, and for the widening of its influence among the churches of all countries.

For all persecuted Christians.

SCRIPTURE READINGS.

Ephesians i. 15-23; iii. 14-21. Colossians i. 9-19; ii. 9 and 10. Hebrews xiii. 17-21.

WEDNESDAY, JANUARY 6th, 1909.

Nations and Their Rulers.

PRAYER for all Sovereigns and Rulers, and that peace may prevail among the nations.

That truth and righteousness may prevail in civil, political and commercial life.

That politicians may live less for party and more for the State.

That Turkish misrule, cruelty on the Congo, and the Opium traffic in China may cease.

That intemperance, impurity, gambling and other vices may be restrained.

For Judges, Magistrates and Legislators; also for all Journalists; for all Soldiers, Sailors, Policemen, and for all Officials that they may discharge their duties in the fear of God.

For a wider and truer observance of the Lord's Day.

For world-wide Religious Liberty.

SCRIPTURE READINGS.

Matthew v. 1-18. Romans xiii; xiv. 17-19. Rev. xxi. 21-27.

THURSDAY, JANUARY 7th, 1909.

Foreign Missions.

PRAISE for the Gospel which has proved its adaptation to to every race.

For opening doors and broadened sympathies.

PRAYER for all Missionary Societies, especially those working in Eastern lands.

For more labourers sent of God.

For all workers in the Foreign field that they may be kept fresh in faith and young in heart.

For the avoidance of overlapping and for more co-operation.

For the overthrow of Jesuit and other evil influences.

For Medical Missions, Women's work among women, and for Native Pastors and Evangelists.

For all Bible Societies and those engaged in translating and distributing the Word of Life.

SCRIPTURE READINGS.

Psalm lxxii. Luke xxiv. 46-49. Acts i. 7 and 8. Romans x. 8-15.
Rev. vii. 9 and 10.

FRIDAY, JANUARY 8th, 1909.

Families, Educational Establishments, and the Young.

PRAISE for Godly parents, Sunday School teachers and others who by tuition, example and prayer are pointing the Young to the Lord Jesus Christ.

PRAYER that parents may so live as seeking to lead their children to Christ.

That consecrated Sunday School Workers may be multiplied and may more earnestly and prayerfully aim at definite conversion to God.

That spiritual influences may permeate all Universities and Educational Establishments.

That soundness in the Faith, together with spiritual earnestness and power, may characterise all theological teachers and students.

That blessing may rest on all organisations working for the spiritual welfare of Young Men, Young Women, and Children.

SCRIPTURE READINGS.

1 Samuel i. 27 and 28; iii. 8-10, 19-21. Ephesians vi. 1-4. 2 Timothy iii. 14-17;
iv. 1-5.

SATURDAY, JANUARY 9th, 1909.

Home Missions and the Jews.

PRAYER for all Home Missions, their work and workers.

For Medical men and all those ministering to the sick and dying.

For Tent and Open-Air Gospel Services and for all Evangelists and Evangelistic work.

For the speedy return of the Jews to their own land, and for their conversion as a Nation.

For all workers in Jewish Missions.

SCRIPTURE READINGS.

Isaiah lxiii. 1-7. Zechariah x. 8-12; xiii. 1 and 2; xiv. 8 and 9; 20 and 21.
Romans xi. 25-36. Rev. xxii. 20 and 21.



Correspondence.

CAN MISSIONARIES SPEAK THE LANGUAGE?

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: The statement of the Rev. I. M. Cummings quoted in your September issue as well as your comments on the same, interest me greatly. I also read and re-read the recent number of your valuable periodical devoted largely to the discussion of methods of language study. Most of your readers will agree with you that Mr. Cummings "is considerably misinformed." But, doubtless also, his information is more nearly correct as regards the men who work in the dialects than as to those who never encounter anything more difficult than five-toned, or, as some claim, *toneless* Mandarin. Then again, Mr. Editor, we older men in the ranks are so apt to be buried up to our ears in the work that we never stop to inquire whether the younger men are getting hold of the language or not. A leading Chinese preacher surprised the writer not many months ago by saying that in one of the oldest and largest missions in China there were but two missionaries who preach regularly. This meant about one out of five. There is good reason to hope that the "language conditions" of that particular mission are improving. The matter is serious enough, look at it as we may, to justify a more careful search for the reason than has yet been made. It is well worth our while to go to the root of the matter. Let me say right here that I do not consider

it wise to excuse new arrivals on the field from all work and put them at the study of the language exclusively. It smacks of the manual and dictionary. I know of but one line of work in the China field that interferes with the study of the language, and that is the work of teaching English. In view of the constant demand for all-round, fully equipped men; in view of the ever-recurring *emergency* so well known to the older workers, often "taking a man from the line of work for which he was sent out" and thrusting him in the most unexpected vacancy, Committees and Boards would do well to send out more men for general work without, however, suddenly cutting off the supply of specialists. Some men who were sent out to take charge of a hospital, others of a school, etc., soon saw what the chances were and while faithful and devoted to their specialty prepared for the emergency that forced them, so to speak, into the general work, and as a rule they have been eminently successful. When the "applicant" asks the missionary secretary, what his work is to be the reply should in nine cases out of ten be: Plenty of work along a dozen lines, but chiefly that of *preaching*, waiting for you. He might also be told that teaching English *might be* expected of him after he had learned to preach as acceptably in Chinese as in his mother tongue, but not before. This, I believe, brings us to the tap-root of the difficulty. But there are what horticulturists would call laterals. These are, 1st, not going to the Chinese services "because, you see, I

don't understand"; 2nd, spending too many days with the personal teacher and too few evenings in the quiet (?) Chinese family circle; 3rd, seeking the company of acquaintances rather than that of strangers. The Chinese, as we all know, are good friends, and they are cordial and sociable, but this is just the reason why some missionaries never learn to speak acceptably to an audience of strangers.

On the whole, I liked the drift of the discussion alluded to at the beginning of this long letter, but I felt disappointed when I failed to find these points emphasized as they deserve to be emphasized. Too much stress was laid upon studying with the personal teacher, too much advice as to learning how to swim without going into the water.

Sincerely yours,
FRANKLIN OHLINGER.

LITERATURE.—WÊN-LI OR
MANDARIN.

To the Editor of
"THE CHINESE RECORDER."

DEAR SIR: The question whether the literature needed for the church in China should be in Wênlî or Mandarin is raised more than once in your "Christian Literature" number of the RECORDER. On the general question I would only remark that in conversation with missionaries from Mandarin-speaking parts of China I have found that few of them realise that the difference in language renders Mandarin books almost unintelligible to well-read men in the provinces of the southern sea-board.

There is, however, one point I should like to mention. A perusal of the advertisements of books in the RECORDER or of the

book-reviews shows that in not a few instances we are not informed whether the book is printed in Wênlî, Mandarin, or both. Having once or twice jumped at a wrong conclusion for want of information, we may hesitate to buy books which in truth are what we are needing. Perhaps those concerned will note this. S.

"AFTER EIGHT DAYS."

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: Your correspondent P. J. L. does not always make his meaning quite clear. If, however, he means that *μεθ' ἡμέρας ὅκτω* cannot mean the same day of the week, i.e., in the passage cited (John xx. 26), the Lord's Day, he has against him all the four or five commentators I have at hand, from Bengel to Westcott.

Pool writes: "'After eight days' signifieth here the eighth day from the Resurrection, counting the day wherein Christ rose from the dead."

Inclusive reckoning of days is obviously illustrated in our Lord's promise, "after three days He shall rise again", when only one whole day was to intervene.

In p. 635 he has written Mark for Matthew in an argument which is not clear or conclusive.

Faithfully yours,
G. E. MOULE.

"THE CHURCH OF CHRIST"
AND THE BAPTISTS.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: In "Correspondence" in the October RECORDER, I notice Bishop Moule's letter about "The Church of Christ."

And for the last half hour I have been trying to imagine by what sort of psychological process the suggestion could have come to his mind, or that of "Presbyter" in the August RECORDER, that this book was written by a Baptist, and that its circulation is part of a "veiled propaganda" conducted by Baptists.

Two explanations offer themselves: one, an amazing ignorance of the Baptist position; the other, an equally amazing ignorance of the contents of the book. "Presbyter" finds that, according to A Layman, "the church can only be entered by those who believe in adult and immersionist baptism and the congregational form of church government." Bishop Moule directs his criticism chiefly against the "Baptist congregationalism" of its author. It is almost inconceivable that either of these critics should assume that these are the sufficient and distinguishing marks of a Baptist. Surely neither of them imagines that any intelligent Baptist would be satisfied with A Layman's conception of faith, which makes it merely the assent of the mind to the truth of certain propositions (pp. 57, 58) and does not involve personal trust in a risen Redeemer. And neither of them ever saw a Baptist church that held that the confession that "Jesus is the Christ, the Son of the living God", which is simply a matter of historical belief, is the only authorized confession, and that "no church has any divine warrant for demanding more of a penitent believer in order to be baptized or received into church membership" (p. 135). Even more remarkable, in view of the universal and insistent opposition of the Baptists to the

dogma of baptismal regeneration or any form of ceremonial salvation, is the insinuation that Baptists are conducting a "veiled propaganda" by means of a book that from beginning to end is saturated with the doctrine that baptism ranks with repentance and faith as one of the essential conditions of pardon! (See esp. pp. 240, 241).

And so I am shut up to one or the other of the explanations offered above: an amazing ignorance of the Baptist position, or an equally amazing ignorance of the contents of the book. If the first is true, then I suggest the investing of two Mexican dollars in "The Axioms of Religion", by Pres. E. Y. Mullins; if the second, then I suggest looking at the references given above and throwing the book in the waste basket as I did mine!

Yours sincerely,
H. W. PROVENCE.

SINGAPORE Y. W. C. A.

To the Editor of
"THE CHINESE RECORDER."

DEAR SIR: Should any travellers or missionaries be coming to Singapore I can recommend them to a Christian home for a few days, or for longer periods as may be desired. The ladies in charge offer board and accommodation by the day to missionaries at two dollars, or four shillings and eight pence, and to travellers at three dollars, or seven shillings a day, which is very moderate as prices go here. Single meals may be had, and special terms are made for the week or month. The address of the Y. W. C. A. is "Waterloo" River Valley Road, and is easily found from Johnston's Pier, and the Post Office, Singapore.

A FRIEND OF YOUNG WOMEN.

Our Book Table.

The object of these Reviews is to give real information about books. Authors will help reviewers by sending with their books, price, original if any, or any other facts of interest. The custom of prefixing an English preface to Chinese books is excellent.

- (1.) 小學數科書. An Elementary Arithmetic (in 3 vols.) Price per vol., 15 cents; 3 vols., 40 cents.
- (2.) 數學拾級. An Arithmetic for more advanced schools (in 3 vols.) Price per vol., 20 cents; 3 vols., 50 cents.
- (3.) 圓錐曲線. Geometry (in 2 vols.) These three works are all from the pen of Prof. Liu Gwang-dzao, of Union College, Weihsien, Shantung.

These are all issued by the Educational Association. The author is a graduate of the Tung-chow College and has had a long experience teaching these subjects. The material is drawn largely from White's Arithmetic, Wentworth's Advanced Arithmetic, and Milne's Standard Arithmetic. The arithmetics are in easy style and the get-up of the books is quite attractive.

(1.) The first is intended for beginners in the science, and seems to be well adapted for that use. I have submitted the work to an experienced teacher of mathematics in Chinese, and he thinks it will work out well. The explanations are full and quite clear. The numbers are written up and down in the problems and in foreign style in the examples worked for illustration.

(2.) The second set is designed for schools more advanced, and may be used for such grades as those that have formerly used the series of arithmetics prepared by Dr. Mateer. Much of the material is similar to that in the Mateer's third book. The

style is Easy Wēn-li, and is to be commended for clearness and directness. It is rather briefer than the former book mentioned, and has a better appearance generally than the older books. They are all printed on Chinese paper and have the regular Chinese binding. A later edition, gotten out in foreign paper and with foreign binding, might be well.

(3.) Geometry (2 vols.), by the same author. Price 80 cents. The author has done the work by compiling largely from Philip's and Fisher's Geometry, and has left the benefit of his own touch upon it, for he claims that he has taught through the subject with different authors. The style is clear and not too difficult Wēn-li. The plan is good. There is a large use made of examples, and they are well arranged, and the work is rather well graded. The plan of arrangement and placing of problems and theorems commends itself. The printing for the most part is good, but some of the shaded figures for the theorems are indistinct, while the regular unshaded figures are good. The plan of having shaded figures, as well as the outline ones, is a distinct advance on many of the older books. A number of the errors we have been accustomed to have to correct for the student in some of the older books have been corrected here, and altogether the work will be quite a

useful one, and there will be a place for it.

(4.) *Conic Sections* (1 vol.), by Rev. J. H. Judson. Translation based on Loomis. Reprint. Price, 30 cents. This work has had a long and large term of service, and will still be in demand. It is on Chinese paper, and has the regular Chinese cover. It is a translation. The style is *Wēn-li*. A mistake in the former editions continues in this one on page 31, paragraph 3: the character for *LONG* appears where the character for *SHORT* should be. This is a thoroughly serviceable book. All these books can be recommended.

J. W. C.

A Course of Lessons in Spoken Mandarin, based on the Gouin Method, by J. Endicott. Chentu: Canadian Methodist Mission Press. 1908. 華英聯珠分類集成。Price

This, the first book in English binding, issued by the Chentu Mission Press, is a small quarto volume of 201 pages containing one hundred lessons on the Gouin Method. Each lesson deals with a single subject, which is extended over several 課, as for example the all-important item of "Breakfast", which is elaborated under nine 課 as befits its primary importance. Other subjects are similarly treated with greater or less fulness.

The Chinese text is arranged in numbered sentences on one page, and the English translation of the same on the opposite one, a proverb relevant to the subject being added at the foot of every page.

The aim of the book is to teach people to speak sentences by hearing them spoken by the Chinese teacher. Hence questions of grammar or idiom are

not dealt with, on the principle that these should not burden the mind while listening to a speaker.

Twelve subjects are dealt with and some 2,000 sentences are given to elucidate them. Speakers of Szechuenese should find these useful, as they go into the smallest details, and so furnish the material for accurate expression of thought, as well as giving a good number of synonymous terms.

Should a second edition be called for, it might not be amiss to add a lesson on some subject connected with the Christian religion. The book at present is innocent of any religious vocabulary. And it would not seem inadvisable that a young missionary should know how to tell the Gospel story as well as how to tell his cook to fry ham and eggs.

F. W. B.

The Jungle Folk of Africa. By Robert H. Milligan. F. H. Revell Co. 1908. Pp. 380.

This is one of the freshest and most entertaining accounts of missionary life and work which has fallen under our observation for a long time. The author is (or was) a missionary of the American Presbyterian Board in the Gaboon Mission of West (Central) Africa, almost under the equator, and one of the most unhealthful regions for white men anywhere to be found. The fresh and graphic descriptions of life in "the bush", with its many difficulties and dangers, the potential nobility obscured by the present degradation of the countless different warring tribes, make a story of exceptional attractions. The good as well as the bad side of the white trader, the atrocities of the Con-

go "Free" State, the practical as well as the theoretical side of missions under these trying conditions, all have their place in the narrative, which is vivacious, detailed, free from cant, and full of Christian optimism.

Volumes such as this should be widely introduced into Sunday-school libraries, but they are equally well adapted for general circulation as books of travel, since they reveal more of the true "inwardness" of the countries described than can be presented by the most experienced and skillful tourist.

The Missionary Enterprise: A Concise History of its Objects, Methods, and Extension. By Edwin Munsell Bliss, D.D., Editor of "The Encyclopedia of Missions". F. H. Revell Co., New York, Chicago, Toronto, London, and Edinburgh. Pp. 406. 1908.

Dr. Bliss is one of the foremost experts on mission subjects which he has for many years made a specialty. Some ten years ago he published a small volume entitled "A Concise History of Missions", which covered an extensive range of facts in a way nowhere else to be found within anything like the same space. It is a highly significant fact that when the reissue of the work seemed to be demanded and the question of its revision became a pressing one, the author concluded that the increasing multiplication of fresh and vital material rendered necessary a complete recasting of the whole plan. This appears to indicate a great and a growing interest in the topics here treated, such as might have been expected, or at least hoped for, from the enormous circulation of mission study text-books. The present volume is divided into two

nearly equal parts; the former giving in twelve chapters the "Development and Character" of the missionary enterprise, and the remainder in ten other chapters, its "Extension" viewed territorially. China, for example, has twenty pages, with occasional slips of statement. For instance we find the number of native Christians who perished estimated at 16,000 with the inaccurate comment appended: "Most, if not all, might have saved their lives by very slight denial of their faith. With scarcely an exception they stood firm." It is perhaps not known in America that it has not yet been possible to learn of more than about 2,000 Protestant Chinese martyrs, though diligent inquiry has been made. The Roman Catholics are probably more numerous, as in several cases crowded buildings which they were defending, were captured by military force and every one killed. The statement about the lack of recantation is quite inexplicable. Dr. Bliss' handbook will be of great service to the many who wish to gain a birdseye view of a wide range of phenomena, beginning after the Day of Pentecost and destined never to stop until the time of the restoration of all things.

The readers of the **RECORDER** may be glad to have their attention directed to two recently issued books on the history of ancient China. The first in order of time is by Prof. Friedrich Hirth, of the Columbia University, New York, published at the University Press. (383 pp.). It begins at the early mythical period and brings the reader in an orderly way down to the close of ancient history at the

incoming of the Ch'in (Ts'in) dynasty and the reign of the "First Emperor." That students took enough interest in lectures on such a theme is a good sign.

The other volume, slightly smaller in size, is by the well known sinologue, Mr. Edward H. Parker, of Liverpool, and is called *Ancient China Simplified*. He treats of the period from 842 B. C. down to the same crisis in Chinese affairs as the preceding work. But the plan is totally dissimilar. Mr. Parker's method has been to choose topics and to illustrate them by reference in

standard histories. In this way the geography, topography, state rivalries, domestic and inter-state politics, diplomacy, wars, literatures, etc., etc., all get a treatment. There is a studied avoidance of tiresome names and much repetition expressly employed so as to reinforce the reader's memory.

The reading of this book will prove an interesting addition to almost any reader's acquaintance with the history of ancient China, while to many it will prove an altogether fresh source of knowledge.

A. H. S.

Books in Preparation. (Quarterly Statement.)

(Correspondence invited.)

The following books are in course of preparation. Friends engaged in translation or compilation of books are invited to notify Rev. D. MacGillivray, 44 Boone Road, Shanghai, of the work they are engaged on, so that this column may be kept up to date, and overlapping prevented. N. B. *Some whose names have been on this list a long time* are asked to write and say if they have given up the work, or what progress, if any, they are making. Perhaps they are keeping others from doing the work.

C. L. S. List:—(See below.)

Booker T. Washington's "Up from Slavery." By Mr. Kao Lun-ching.

New Life of Christ. By D. MacGillivray.

Wide Wide World. By Mrs. MacGillivray.

Life of Rev. William Muirhead.

General:—

Sharman's "Studies in the Life of Christ." By Miss Sarah Peters. Nearly ready for the press.

Ballantine's Inductive Studies in Matthew.

Alone with God, by Dr. J. H. Garrison. W. Remfry Hunt.

Organ Instructor. By Mrs. R. M. Mateer.

Murray's New Life. R. A. Haden.

Murray's Like Christ. By Mr. Chow, Hangchow College.

Illustrations for Chinese Sermons, by C. W. Kästler.

By the same. Chinese Preacher's Manual and Daily Light for Chinese.

Systematic Theology. 12 parts. Dr. DuBose.

Stepping Heavenward. By Mrs. Crossette.

Expository Com. on Numbers. By G. A. Clayton.

Expos. Com. on Hebrews, by G. L. Pullan.

Little Meg's Children. By Mrs. Crossette.

Prof. Chwolson's Hegel, Häckel, Kossuth, and the 12th Commandment. By F. Ohlinger.

Sermons on Acts. Genähr.

Outlines of Universal History. H. L. W. Bevan, Medhurst College.

Concordance Dr. C. H. Fenn.

Essentials of Christianity (Methodist Theology). Dr. A. P. Parker.

Torrey's What the Bible Teaches. By J. Speicher.

Tholuck's Sermon on the Mount. By J. Speicher.

Psychology for Teachers. By S. B. Drake.

Ancient Babylonia and Assyria. By S. B. Drake.

"His Great Apostle," and "His Friends." By Rev. Chang Yang-hsün.

Choosing a Life Work—Yours. A manual of texts for young Christians.

Stalker's Paul.

Robert Speer's Principles of Jesus. J. H. Jowett's The Passion for Souls. Both in mandarin. Many Infallible Proofs. Inspiration of a Christian. Fulness of Power. By J. Vale.

Mrs. Nevius' Mandarin Hymn Book.

Dr. and Mrs. Nevius' Manual for Christians, with answers to the questions.

Practical Chemistry in three parts:

I. Inorganic, Elementary.

II. Inorganic, Qualitative and Quantitative Analysis.

III. Organic.

By H. G. Whitcher and Bae Yü-chang.

Practical Physics, by the same and Liu Kuang-chao.

Higher Algebra, by the same and Liu Kuang-chao.

The Roman Theology and the Word of God, by Alfonso Argento.

Constructive Studies in Life of Christ. H. W. Luce.

New Primer of Standard Romanization on the Accumulative Method. By Frank Garrett.

1. Pandita Ramabai. J. Hutson.

2. Secret of Victory Over Sin. J. Hutson. Meyer's.

3. Young Men, Don't Drift. J. Hutson. Meyer's.

4. Our Bible Reading. J. Hutson. Meyer's.

5. Peace, Perfect Peace. J. Hutson. Meyer's.

6. Training of the Twig. Drawbridge. J. Hutson.

The first five are ready in Mandarin.

RECENTLY ANNOUNCED.

The Children's Hymnal or "Chinese Golden Bells," which Miss Garland formerly designed, is now in the hands of Rev. F. W. Baller. It will contain about 170 hymns.

The Christian Home in China, compiled by Mrs. A. H. Mateer. Vol. I. **The Daughter in the Home.** Vol. II.

The Wife and Mother in the Home. Vol. III. Simple Remedies and Household Hygiene. (In press.)

母子同志, an adaptation of "David, a little soldier of Jesus Christ," by Rev. F. W. Baller. (In press.)

A missionary has under consideration the question of translating into Chinese Dr. Campbell Morgan's three introductory volumes to "The Analysed Bible." If any other worker has entered upon this task an early communication to Mr. MacGillivray would be welcome.

Prof. J. Percy Bruce is preparing the following:—

Elementary Outlines of Logic.

Expository Lectures on the Historical Parts of the Pentateuch.

Expository Lectures on Old Testament History (Solomon to Captivity).

Biblical Altas and Gazetteer. R. T. S., London.

R. A. Haden is preparing Murray's Humility and Holiness in Christ. The New Life is in press.

The Example of Christ. D. MacGillivray.

The Training of the Twelve. D. MacGillivray.

Matheson's Aids to Engineering. C. L. S.

Mrs. Mead's Catechism on Peace. C. L. S.

Muirhead's Scripture Treasury Revised. C. L. S.

S. D. Gordon's Quiet Talks on Service. C. L. S.

C. L. S.: The Programme of Christ. C. L. S.: Railways of China.

Y. M. C. A.: Outline Studies in Biblical Facts and History, by I. N. DePuy and J. B. Travis.

Y. M. C. A.: Studies in the Life of Christ, by Sallman.

Y. M. C. A.: Harmony of Samuel, Kings and Chronicles, by Crockett.

Y. M. C. A.: Yours, by F. B. Hoagland.

Y. M. C. A.: The Changed Life, by Henry Drummond.

Y. M. C. A.: Alone with God, by John R. Mott.

Y. M. C. A.: Scientific Faith, by Dr. Howard A. Johnston.

James Hutson: Meyer's Burdens and How to Bear Them.

James Hutson: Willison's Mothers' Catechism.

Mrs. R. M. Mateer: The Browns at Mount Hermon.

Samuel Couling: Jewish History from Cyrus to Titus.

F. C. H. Dreyer: Bible Reading Outlines for the Blackboard.

W. T. Hobart: Johnston's Scientific Faith.

N.B.—Two shocking cases of overlapping work have recently come to light, due to lack of announcement in this column. Verba. sap.

Missionary News.

The Revival in Shansi.

The news of the wonderful revival in the Shansi churches will in part have been reported by our brethren in the China Inland Mission. When it was arranged by Mr. Lutley with Mr. Goforth that he should visit this province in the autumn, the missionaries in T'ai-yuen-fu were very desirous that he should hold some meetings in the capital, and owing to Mr. Lutley's generous kindness in relinquishing some other meetings in our favour, Mr. Goforth was able to visit us. This visit has now taken place with the happiest results.

As the news reached us of the blessing being experienced in various places our expectations rose, and we prayed and believed that God would bless us also. Our evangelists and leading Christians from the stations and out-stations were invited to T'ai-yuen, and Mr. Corbyn, of the American Board, T'ai-ku, sent twenty-four men, while Mr. and Mrs. Falls and Mr. and Mrs. Gilmer came from P'ing-yao with six men and six women. Some of these Chinese brethren had been at the meetings at P'ing-yao, but were not conscious of having received any power from the Holy Spirit.

Our meetings commenced on Saturday evening, October 17th, and began with a prayer meeting. From the first it was evident that many of those present were in a very receptive spirit, and we all felt that a great blessing would come. At the early prayer meeting on Sunday morning some confession was made, and when Mr. Goforth

faced the congregation gathered in the church, which was closely packed, he saw a number of eager, earnest, expectant men and women. At that meeting, and at every subsequent meeting, there was blessing, but for two days the full power did not come; indeed on Monday afternoon we were all conscious of distinct resistance. Dr. Edwards led the evening meeting, and there was an improvement in the receptiveness of the people.

Tuesday morning came, and at the early morning prayer meeting some confession was made, and it was clear that the blessing was coming. After Mr. Goforth's address several were ready to pray for forgiveness, and before long one of the leading Christians came to the front and asked to be heard. Before 1900 he was the chief helper in the hospital, and since then has done a good deal of work in this city, while supporting himself. This man, Mr. Yen, was at the P'ing-yao meetings and even took part in them, exhorting others, but his conscience was not at rest, and when the meetings were over there, he came to T'ai-yuen-fu to make the confession he had withheld from making at P'ing-yao. He spoke a few words, confessing unfaithfulness and sin after the Boxer troubles, and then broke down completely and fell on his knees and with heart-breaking cries begged for mercy. In a moment the power fell on all, and nearly the whole assembly began to weep and cry. For about twenty minutes or so it seemed to me there was nothing to be heard but groans and cries and half

choked utterances as they all sought forgiveness or confessed their sins. Not only the men and women but the boys and girls from the schools were bitterly crying. The crying and groaning seemed to rise and fall in waves of sound and swept over the meeting from one end of the building to the other. None of us who heard it will ever forget it, and indeed the missionaries could not refrain from weeping with them.

On Wednesday similar blessings were experienced, but for a time there was evidently some resistance to the divine power; at last some of the women began to pray, first one and then another, until several were praying at once, and then once more there was a great movement that affected all alike. One of our best Christians was beating the form in his agony as he knelt, and his cries were terrible. At last one of the orphan lads began to pray, covering his face with his hands as the tears streamed down his cheeks, and for a little while the sobs were somewhat hushed, but they broke out again, and then a clear young voice rose steadily above every thing else as a lad pleaded with God to forgive them all. It was marvellous how the sobs died down and a great calm came over the assembly. So touching was the sound and sight of these weeping and praying men and women that a few strangers who had come in and could not tell what it meant except that these people were confessing their sins, could not keep from crying with them. On Wednesday afternoon, Mr. Goforth's last meeting, there was a continued outpouring of blessing, and when Mr. Goforth asked the people to pray for the forth-

coming meetings in Honan, they all began to pray aloud, earnestly but quietly, each one uttering his or her own petitions, and it harmonized into a perfect blending of sound, through which one felt the breathing of the Holy Ghost. So far was it from being unseemly or disorderly that those few moments of intercessory prayer, pouring forth from the lips of some two hundred people with such entire oneness of spirit, seemed the most wonderful time of these mighty meetings.

Towards the end Mr. Goforth pleaded that no one should ~~in~~ away his opportunity, and a young man, the son of an earnest Christian evangelist, came to the platform and poured out a terrible tale of sin. With bent head and downcast eyes he continued to the end, and then knelt to pray, when his self-control, that had been extraordinary up to that moment, gave way, and he wept piteously; at last, with his face on the floor between his hands, unable to move for nearly half an hour. The meetings are over, but it is a new church we have in T'ai-yuen-fu, and I am hearing of some who are still confessing; one man praying and weeping the whole night long.

It has been impossible to give any full detail, that would require too much space, but God has visited this "City of Martyrs" with a Pentecostal outpouring of His Spirit, and to Him be praise and thanksgiving in all the churches.

The people say a new Jesus has come to T'ai-yuen-fu, and today two Christian Japanese gentlemen came and rejoiced with me over this wonderful blessing of which they had heard.

ARTHUR SOWERBY.

The Month.

DEATH OF EMPEROR AND EMPRESS-DOWAGER.

The important events of this month were the death of the Emperor Kuang Hsu, which was announced to have taken place on Saturday, November 14th, and the death of the Empress-Dowager, Tze Hsi, which took place on the next day. Pu Yi, the son of Prince Chun, a child three years of age, was chosen Emperor; his father being appointed Regent. The daily papers of November 17th contained edicts written by the late Emperor, by the late Empress-Dowager and by the new Emperor.—The Diplomatic Body were invited to the lying-in-state in the palace on November 21st. Each legation sent three representatives. It is announced that the new Emperor will reign under the name Hsuan Tung. There is general mourning throughout the Empire; many memorial services are being held and other signs of respect are manifest on all sides.

CHINA AND OTHER NATIONS.

The visit of the American fleet to the port of Amoy and the cordial reception accorded by the Chinese government through a special commission during the first days of November marked another important step in China's friendly relations with foreign powers. The arrangements at Amoy were extensive, the receptions given to officers and men most elaborate.

The "Chientao" affair has been satisfactorily adjusted between the Chinese and Japanese governments. Each nation is to punish its own officers and soldiers who were guilty of bringing about the fighting of last September.

The Chinese Imperial Commissioner to Thibet reports that an army of 10,000 lamas is up in arms against allowing the High Commissioner of the Szechuen-Yunnan and Thibetan borders from entering Thibet. There had been some fighting between the Chinese and Thibetan troops, in which the former were worsted.

The question between China and Japan concerning the telegraphs in Manchuria and the Liaotung peninsula has been settled by the signing of an agreement whereby Japan is to continue to manage the telegraphs in the railway zone, but recognizes the Chinese rights to these lines upon payment of a large royalty on the

messages passing over the lines controlled by the Japanese. A new cable is to be laid between Dalny and Chefoo, controlled at either end by the nations concerned; outside the railway zones all telegraphs in Manchuria are handed back to China.

THE GOVERNMENT AT PEKING.

The Ministry of Finance has instructed the Viceroys and Governors of the maritime provinces to begin a careful survey of the whole coast of China.—The government has authorized the Viceroy of Manchuria to move a large number of families from Hupeh and Hunan, where they are suffering from famine, to Manchuria, where the country is less densely populated and consequently better opportunities afforded.—The Central Government has sanctioned the memorial of the Viceroy of Chili asking that the provincial capital be changed from Paoting to Tientsin.

Early in the month Prince Ching, with a retinue of officials, went to Tung-ling, out in the hills from Peking, to dedicate the tomb of the Empress-Dowager which had recently been completed.—This month reports many bank failures in various commercial centers in China, more than in many years. Further difficulties are expected before the end of the year.—The Central Government has drawn up the following regulations with respect to Chinese who have become naturalized foreign subjects; they are not allowed to reside in the interior at their own will; they cannot serve in the Chinese army; they are not entitled to voice in local government; they cannot go direct to Chinese courts and file suits against the Chinese government; their children are not admitted into government schools.

NOTES.

The British government has appointed as representatives to the International Opium Conference:—Sir Clemente Smith, G.C.M.G., Sir Alexander Hosie (Acting Commercial Attaché in China), Mr. W. L. MacKenzie King (Deputy Minister of Labor for Canada), Mr. J. B. Brunyale (Deputy Financial Secretary, India) and Robert Laidlaw (senior member of the firm of Whiteway, Laidlaw & Co.) The opening of the conference will at the request of the Chinese government, be delayed until February 1st.

Missionary Journal.

MARRIAGES.

AT Yunnanfu, 8th October, Mr. GLADSTONE PORTEOUS and Miss M. PEARSON, both C. I. M.

AT Hankow, 27th October, Mr. A. H. FRANKE and Miss O. HAAF, both C. I. M.

AT Shanghai, 4th November, Mr. R. A. McCULLOCH and Miss E. TRUDINGER, both C. I. M.

AT Shanghai, 6th November, Mr. JAMES WEBSTER and Miss K. RIVERS, both Wes. M. S.

AT Shanghai, 6th November, Mr. NORMAN PAGE and Miss E. A. SKELTON, both Wes. M. S.

AT Kashin, 18th November, by Rev. J. L. Stuart, Sr., father of the groom, and Rev. W. H. Hudson, Rev. WARREN HORTON STUART, of Hangchow, and Miss ANNIE PAULINE CHESNUTT, of Kashin, both A. P. M. S.

BIRTHS.

AT Taichowfu, Chekiang, 29th August, to Dr. and Mrs. J. A. ANDERSON, of the C. I. M., a son (David Gordon).

AT Paoning, Szechuan, 28th September, to Dr. and Mrs. C. C. ELLIOTT, of the C. I. M., a daughter (Mary Isabella Dare).

AT Kuling, 8th October, to Rev. and Mrs. F. A. WENNBORG, Swe. M. S., Machenghsien, a daughter (Brita-Stina).

AT Changteh, Hunan, 15th October, to Rev and Mrs. GEORGE JENKINS, A. P. M., a son.

AT Shanghai, 5th November, to Dr. and Mrs. F. J. Tooker, A. P. M., a daughter (Dorothy).

AT Shanghai, 15th November, to Dr. and Mrs. H. W. MILLER, Seventh Day A. M., a daughter (Anna Maud Mae).

AT Wenchow, 19th November, to Rev. and Mrs. W. R. STOBIE, U. M. E. M., a daughter.

DEATHS.

AT Glasgow, 15th September, in her 65th year, MARY ANN HOWLAND, wife of George Nicoll.

AT Changteh, Hunan, 3rd October, FRANCES, youngest daughter of Rev. and Mrs. George Jenkins, A. P. M.

AT Changteh, Hunan, 29th October, MARY KATHERINE, daughter of Rev. and Mrs. T. J. Preston, A. P. M., aged six months.

AT Chiehchow, 29th October, Mrs. G. W. WEBSTER, C. I. M., from dysentery.

ARRIVALS.

AT SHANGHAI:

28th October, Bishop and Mrs. CASSELS and daughter, Miss E. H. ALLIBONE and Miss C. C. MACDONALD, all C. I. M., returned from England via Siberia.

30th October, Rev. and Mrs. A. F. UFFORD, Rev. D. S. DYE, all A. B. M. U.; Misses M. CRESSY, H. H. FIELDEN and J. L. CODY, W. B. F. M. S.

2nd November, Mr. and Mrs. W. B. MILSUM and daughter, returned, Messrs. E. J. BANNAN, R. G. WALKER, J. R. HAYMAN, G. F. ANDREW, J. O. FRASER and A. J. CLEMENTS, from England; Messrs. E. HALLIN and G. VALENTIN, from Sweden, all C. I. M.

8th November, Mr. and Mrs. R. W. KENNEDY and two children, returned from England, and Mrs. F. TRAUB and child, returned from Switzerland, all C. I. M.

10th November, Dr. and Mrs. A. R. YOUNG and child, and Miss G. WYCKOFF, A. B. C. F. M. (ret.).

16th November, Rev. and Mrs. A. FRUED, Augustana Synod.

20th November, Misses M. LATTIMORE (ret.), and M. B. MAGGI, both A. P. M.; Mrs. G. B. GORDON (ret.); Rev. T. L. BLALOCK, Gospel Mission.

22nd November, Misses E. GADD, A. KIRVESKOSKI, A. KISTOLIN, H. KOISTINEN, A. LAINE, all Finnish M. S.; Miss H. NEEDSTROM, Finland Free Church; Miss A. LINDERSTROM, Swe. Bapt. M.

DEPARTURES.

30th October, Rev. and Mrs. E. THORP and child.

1st November, Misses G. M. MUIR and H. ANNIS, both C. I. M., to England via America.

6th November, Mr. and Mrs. T. A. P. CLINTON and child, and Miss A. HENRY, all C. I. M., to Australia.

10th November, Dr. and Mrs. W. WILSON and two daughters, and Mr. and Mrs. J. STARK and three children, all C. I. M., to England.

14th November, Miss M. E. BOOTH, C. I. M., to Australia.

15th November, Rev. and Mrs. C. A. FUNK, C. and M. A., to U. S. A.

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fa ¹	發	339c121c to send, to issue forth, to spring up. M. 186.
fa ¹ -chang ⁴	發脹	to be distended, to feel a sense of fulness.
fa ¹ -ch'ao ³	發潮	to be or become damp and mouldy.
fa ¹ -chi ³	發急	to get excited or anxious.
fa ¹ -chi ³	發籍	to get rich, to lay up money.
fa ¹ -ch'i ³	發起	to spring up, to raise.
fa ¹ -chia ¹	發家	to enrich one's family.
fa ¹ -chiao ¹ -ao ⁴	發驕傲	to be or grow proud.
fa ¹ -chiao ³	發覺	suddenly became aware.
fa ¹ -chiao ⁴	發酵	to raise, ferment, baking powder.

(Total of 108 phrases under 發)

Radical, Giles, p. 339, 3rd col. Williams, p. 121, 3rd col.

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